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CONFERENCE

...ON...

MISSIONS IN
LATIN AMERICA

FOREIGN MISSIONS ASSEMBLY ROOMS

156 Fifth Avenue
New York City

March 12 and 13, 1913

Held under the auspices of the Committee
of Reference and Counsel of the
Foreign Mission Conference of North America.

Delegates from all the American
and Canadian Agencies carrying on work
in Latin America.

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Missions in Latin America

156 Fifth Avenue, New York

March 12 and 13, 1913

*HELD UNDER THE AUSPICES OF THE COMMITTEE OF
REFERENCE AND COUNSEL OF THE FOR-
EIGN MISSIONS CONFERENCE OF
NORTH AMERICA*



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PROGRAM

Wednesday, March 12th

MORNING, 10 A. M.

Devotional Service

1. The Present Extent and Condition of Mission Work in Latin American Lands; A Survey of What is Being Done. Mr. Robert E. Speer. Page 9.
 2. Unoccupied Fields and the Unreached Populations in Latin America. Mr. E. T. Colton. Page 18.
 3. Work Among English and German and Italian-speaking People in Latin America. The Rev. T. B. Ray, D.D. Page 25.
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AFTERNOON, 2:30 P. M.

4. The Bible in Latin America, Work of the Bible Societies, Relations of the Missions to the Bible Societies and to the Circulation of the Bible, Attitude of the Roman Catholic Church to the Bible, etc. The Rev. John Fox, D.D. Page 39.
 5. Religious Liberty and the Problem of Church and State in Latin America. H. K. Carroll, LL.D. Page 49.
 6. Conditions in the Roman Catholic Church in Latin America Today as Compared with Twenty-five Years Ago. The Rev. J. G. Meem, the Rev. George Smith and the Rev. Juan Orts Gonzalez, Ph.D. Page 57.
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EVENING, 6 P. M.

All delegates to the Conference are invited to dine as the guests of the Committee of Arrangements at the Aldine Association, Fifth Avenue Building, 23rd Street and Fifth Avenue, at six o'clock. The evening session will immediately follow the dinner in the rooms of the Aldine Association.

7. The Right Attitude of Missions in Latin America to the Roman Catholic Church. Bishop E. R. Hendrix, D.D., LL.D. Page 78.

Thursday, March 13th

MORNING, 10 A. M.

Devotional Service

8. The Educational System of the Latin American Countries and Educational Missionary Work in These Lands. The Rev. W. E. Browning, Ph.D. Page 105.

9. Women's Work in Missions in Latin America. Miss Carrie Carnahan, Miss Florence E. Smith and Mrs. E. F. Bauman. Page 129.

10. The Problem of the Native Church and Ministry in Latin America. The Rev. James B. Rodgers, D.D. Page 140.

11. Special Problems in Particular Fields, e. g., Cooperation in Mexico. The Rev. Ed. F. Cook, D.D. Page 150.

AFTERNOON, 2:30 P. M.

12. The Moral and Social Problems of Latin America. The Rev. L. C. Barnes, D.D. Page 156.

13. Lessons Which the Modern Missionary Enterprise may Learn from the Roman Propaganda. The Rev. George Alexander, D.D. Page 161.

14. How to Interest the Church at Home in the Work in Latin America. Mr. John W. Wood and the Rev. W. F. Oldham, D.D. Page 165.

15. How to Interest Latin America in Protestantism. The Rev. Juan Orts Gonzalez, Ph.D. Page 170.

CONFERENCE

ON

Missions in Latin America

Foreign Missions Assembly Rooms, 156 Fifth Avenue
New York City

MARCH 12 and 13, 1913

Wednesday Morning

The conference opened at 10:00 A. M., March 12.

After a portion of the thirteenth chapter of St. Luke had been read, prayer was offered by Mr. Marion Lawrance, the Rev. Paul de Schweinitz, D.D., and the Rev. Charles R. Watson, D.D.

SURVEY OF PRESENT MISSION WORK

MR. ROBERT E. SPEER

This conference on Missions in Latin America has been arranged by a committee appointed by the Committee of Reference and Counsel of the Annual Conference of the Foreign Mission Boards of the United States and Canada. The conference, however, is a conference of representatives of both Home and Foreign Mission Boards, inasmuch as no small part of the work in some of the Latin-American lands is carried on by the American churches laboring there, not through their foreign missionary organizations, but through their home missionary agencies.

The subject is all the more important because of its omission from consideration by other missionary conferences within the last few years. There were adequate reasons why it should not have been included within the scope of the Edinburgh Conference, but some friends of missions in Latin America regretted that they had there no opportunity of considering this work, such as came to those who were carrying on work in the Mohammedan and Pagan lands. I do not believe the work suffered from this. Probably more attention was drawn to the mission work in Latin America and more attention given to the question of its urgency than would have been the case if this mission work had been included in the general purview of the conference in Edinburgh.

The program of the conference as arranged is in your hands, and I believe we will be able to follow it very closely. You will notice that this conference covers two days in contrast to the single day which was given to the conferences on China, Japan and missions in Mohammedan lands. We felt that this was necessary from the fact that these problems had not been considered in other conferences and that for the first time the missionary agencies are now meeting to face together their common task in the Latin American lands.

Will you remember, please, that the subject of the conference is not the Roman Catholic Church but missions in Latin America. We are not intending to evade any problem that is involved in carrying on the work in these lands, but the religious conditions of the United States and of the Roman Catholic Church as an organization in Europe and the United States do not fall within the purview of our conference these two days. We are considering missions carried on in Latin American countries.

It has been assigned to me to deal with the first topic, The Present Extent and Condition of Mission Work in Latin American Lands: A Survey of What is Being Done. Inasmuch as the following topics overlap and closely relate, I think it would be better to have all three presented together, and then devote the balance of the morning to the general discussion.

We have hung up here three maps of the distinctively Latin-American fields we are to consider. I think I can do my part best by dealing with these three areas more or less distinctly. First of all, the area represented by Mexico and Central America; second, Cuba and Porto Rico; and third, the area of South America proper.

Just a word or two regarding these three different sections of Latin America to show the area and extent of population. The area of Mexico and Central America is, roughly, a million square miles, the population 18,000,000. There are 767,000 square miles and 14,000,000 people in Mexico, and 200,000 square miles and between 4,000,000 and 5,000,000 people in Central America; there are 36,000 square miles in Cuba and 3,600 in Porto Rico; 2,000,000 of population in Cuba and 1,000,000 population in Porto Rico. In South America there are 7,262,221 square miles, and according to the largest estimate 48,608,592 people. For the sake of comparison with the field of South America we may note that Cuba and Porto Rico represent one-half the area of Uruguay, the smallest South American land, and three times its population.

It is quite difficult to get accurate statistics regarding mission work covering the same facts and the same time, but in order to make use of as reliable statistics as any and to get a

level of statistics, what I am going to say will be based on the Edinburgh Conference Atlas statistics which over-represent, however, the number of missionaries and the extent of Protestant congregations in Latin-America. These statistics include both the solid work and also the more or less ephemeral missionary activities.

They represent in this way a more favorable situation than really existed. These statistics gave Peru, for example, 45 missionaries. No such number of bona fide, working missionaries could be found there. On the other hand, these statistics were for the year 1909, and there has been a great growth in almost all of the Latin-American fields in the subsequent years.

First, in regard to Mexico and Central America, counting Panama with Central America rather than South America. There are a large number of mission stations in Mexico, as you know, and twenty-seven mission stations in Central America. In Mexico there are 19 missionary societies at work, only five of which had in 1909 over 20 missionaries in their stations, the Methodists, North and South, Southern Baptists, Episcopalians and Northern Presbyterians. Seven societies had each over 1,000 communicants in Mexico. Out of a total of 294 missionaries, 87 were ordained men. There were 520 native agents and a communicant church membership of approximately 25,000. In other words, there was one ordained missionary in Mexico to 160,000 of the population. We will face later the problems specially arising in these fields, the problem of territorial division, which arises because of the overlapping in certain areas, and the question of larger co-operation in our publishing work. In Central America, with a population of four to five million, there were 131 missionaries, 71 of whom were ordained, 304 native workers and 8,240 communicant members of the churches. In Central America there was one ordained missionary to every 60,000 people.

Second, with regard to Cuba and Porto Rico. We have in Cuba 16 American societies with 167 missionaries, of whom 50 are ordained men, at work in a population of 2,000,000 people. The Northern Baptists, the American Friends, the Northern Presbyterians through their Home Missions, the Southern Methodists, the Southern Presbyterians, and the Episcopalians were the only agencies having more than ten missionaries each. Among the sixteen societies is an organization which I venture to say none of you ever heard of, the name of which is set down as of a bona fide missionary association, though it has no stations, no native missionaries, no communicants, no pupils in its schools. It seems to have been composed of a lone worker identified with the Board of Foreign Missions of the International Apostolic Holiness Union. Porto

Rico has 15 societies and 142 missionaries, of whom 54 were ordained men for twice the population of Cuba. The Northern Methodists, the Northern Presbyterians, the Northern Baptists and the Episcopalians are the only societies which had more than ten missionaries each. The results in Cuba and Porto Rico have been very encouraging, considering the amount of time work has been carried on there. There are 337 native workers and 18,865 communicants.

South America proper constitutes by far the largest portion of the Latin-American field which we are to consider. First, a word or two about the areas, that we may understand how enormous the field is that is to be covered. This is Mr. Barrett's picturesque way of expressing it:

In Argentina could be placed all that part of our country east of the Mississippi, plus the first tier of states west of it.

Bolivia is half a dozen times larger than the combined areas of New York, New Jersey, Pennsylvania and Delaware.

Into Chile could be put four Nebraskas.

Peru would obscure, if placed over them on the map, California, Oregon, Washington, Nevada, Arizona, Utah and Idaho.

Paraguay is four times bigger than the state of Indiana, while little Uruguay could wrap within its limits North Dakota.

Texas could be twice lost in Venezuela and still leave room for Kentucky and Tennessee.

Brazil exceeds the whole United States in size by an area of 200,000 square miles.

On the globe Ecuador does not spread like a giant, but it could hold New England, New York and New Jersey.

Colombia has an area of Germany, France, Holland and Belgium combined.

When one turns to the population he finds a very low percentage of population to the area in South America. Estimating it by the square kilometer, the

•	population of Belgium is 231 to the unit;
	England is 133 to the unit;
	Japan is 113 to the unit;
	France is 73 to the unit;
	United States is 8.3 to the unit;
	Persia is 5.4 to the unit;

but when you drop down to South America, the density of population, taking South America as a whole, is about one-half that of Persia. In Colombia it is 3, in Venezuela, 2.5. Chile, which is the most densely populated of the South American states, has 4.4 to the square kilometer, and Brazil and Peru and Bolivia each 2, and Argentina 1.8.

In order to understand the South American situation, however, we really need to distinguish between two South Americas: the South America that has a spirit of progressiveness in it, which has been in contact with Europe, and the South America which is closest to the United States. The further you get away from the United States, the brighter South America becomes. Chile, Argentina and Southern Brazil are the most progressive sections of South America, due, as you can see, to the large European population. The European nations naturally turned to the temperate sections of South America, on the trade routes to the Pacific and most distant from the United States. Being absorbed at home, and cherishing mistaken ideas with regard to the South American Republics, we did nothing to help to develop the nations nearest to us. Venezuela, Colombia and Ecuador have been largely left to us by Europe, and have suffered little but neglect at our hands. The result is that you must break South America in two to study it, putting in one section Argentina, Chile, Southern Brazil and Uruguay, and the other nations in another section apart. You will find in this first section the progressive section, about 4,700,000 square miles, and in the other 2,540,402. In the first section there are 32,000,000 people, and in the other section 16,000,000. In other words, you have just about twice the area and twice the population in the progressive section that is found in the other and nearly four times as many ordained missionaries, and more than four times the missionary workers of all kinds.

In the progressive section I have spoken of, the percentage of ordained missionaries is one to 235,000 population; in the backward section it is one to 457,000 of the population. There are 698 missionaries all told in South America, 838 native workers, and 41,000 communicants in the evangelical mission churches. I have eliminated from the statement the figures from British and Dutch Guiana which amount in some respects to as much as all the rest of South America put together, and which do not belong to Latin-America.

In Brazil, which is the largest of all the South American lands, bigger than the whole of the United States, leaving out Alaska; larger than the eighteen provinces of China, or Europe without Russia; with 20,000,000 population, we have nineteen different missionary societies with a total of 244 foreign missionaries, 364 native workers of all kinds, and 29,000 communicants. There are twice as many communicants in the Church of Brazil as in the rest of South America combined. The population of Brazil is about two millions greater than the population of Mexico, yet there are 4,000 more communicants in Brazil than in Mexico. Brazil alone has more than one-third of the missionaries in South American lands.

It is the only land in all Latin America where there is an independent native church. There are large bodies of Christians in Mexico, but Brazil is the only one of these lands where there has grown up a powerful, independent, native church, with a strong and entirely independent native leadership.

The other most interesting South American land is, of course, Argentina, which is one of the most extraordinary countries in the world. Here is an area more than one-third of the United States, scattered over which is a population barely as large as the state of Illinois. One-fifth of its population is gathered in its capital, which is the largest city south of the equator, the fourth largest city in the western hemisphere, a city as large as Baltimore, Boston and Denver combined. It is one of the richest lands in the world, in many regards; the largest meat exporting land in the world, likely soon to be the leading land in the export of cereals. One would think, if he took the foreign trade of Argentina, that it was the most prosperous mass of people on the earth, but most of the wealth which pours out of the Argentina constitutes return on British and German capital invested there. Buenos Aires is one of the largest Italian cities on earth, and no city is so nearly atheistic. The Passionist Fathers told me that not over eight per cent. of their parish population ever came inside the church at all. So far from regarding the Protestant Missionaries as intruding on territory belonging to them, they were ready to have them come in to help to deal with the great atheistic mass. In the Argentina there are 200 missionaries altogether, 19 missionary societies at work, 189 native unordained and ordained workers.

Repeating, for the sake of comparison, let us note that in Cuba and Porto Rico there is one ordained man to every 30,000 of the population, in Central America one to every 60,000, in Mexico one to every 160,000, in the enlightened section of South America one to 235,000, in the darker section one to 457,000.

Let us turn now to a large section of South America, which makes special appeal to us. I mean the Indian population. No one knows how many Indians are in South America, for while Argentina and Brazil and Chile each claims to have a census, and while the census returns are probably reliable in Argentina and Chile, in Brazil they are not reliable, and in some other countries they are scarcely worth the paper they are written on. In Brazil one hears estimates ranging all the way from 300,000 to 3,000,000 Indians in that country. Any one who will study the question carefully and accept the best information he can get will pare down the estimates he hears. There can not be more than five or six million real Indians

altogether. Among these five or six millions there are only half a dozen Protestant missionary agencies at work. The South American Missionary Society has an excellent work in Chile among the remnants of the Araucanian, and also among the Chico Indians in Argentina and Paraguay. The Regions Beyond Mission in Peru has had several stations among the Indians and the Methodists preach to the Aymaras in Le Paz and the Canadian Baptists toil there and at Oruro. The New England Bolivian Mission works in Southern Bolivia and in Northern Argentina. Mr. John Hay, whom some of us have met, has established a little independent mission in Paraguay and there is a new Indian mission proposed on Lake Titicaca in Bolivia. It would be hard to find a more needy or appealing mass of people than these.

Some people would rank the people of Ecuador and Colombia, or four-fifths of them, as Indians. Most of the people of Colombia are not pure blooded Indians. There cannot be more than 300,000 pure Indians, and yet the Indian strain is the dominant one in Colombia. This mixed population I am not speaking of now as the Indian population.

Among these pure Indians the Roman Catholic orders claim that they have 1,150 workers, 476 European priests, 239 lay brothers, 435 sisters, or a total of 1,150 workers, which they say they have at work among the pure Indians of South America, almost twice the entire number of Protestant missionaries in South America. They return also 495 workers for the Indians in Central America, 46 lay brothers, 263 sisters, nearly four times as many workers in Central America as the entire number of Protestant missionaries there. They claim also a membership among the Indians of 401,000 in South America, and in Central America of 350,000; with 19,000 pupils in 265 schools in South America, and 265 schools with 33,000 pupils in South America. In South America, the chief bodies are the Franciscans, Salesians and Capuchins, and in Central America, the Dominicans. One wonders if their figures do not include other workers than those among the pure Indians.

It may be well to include in this survey a glance at the extent of the educational activities of the missions. Only three institutions of the college grade are reported from the whole of Latin America, and they are all in Brazil and report 507 students. We have not elsewhere an institution of college grade connected with our mission agencies in Latin America. Eighteen theological and normal schools report 158 students in South America, eight such schools in Mexico and Central America report 66 students, and four in Cuba and Porto Rico, 11 students. It would seem to be a fair question whether we could not combine wisely where our separate theological

schools average from three to eight students. Thirty-one boarding pupils and high schools are reported with 3,491 students in South America. Note the significant fact that we have fewer students in high schools in all South America than we have in Mexico alone. There are 25 such schools reported in Mexico and Central America, with 4,107 students. There are 11 in Cuba and Porto Rico which report 379 pupils. Look now at this sorrowful showing in the matter of lower education. In all South America there are reported 297 day schools and half of these are in British Guiana. If you subtract the 141 day schools of British Guiana there are left connected with all the missions in all South American lands 156 day schools with 12,768 students. We have more schools and pupils than this in single mission fields in Asia. There is evidently some room for careful thought on this subject. Do the public schools suffice or should we deal with this problem?

Look now at what we are doing in the way of philanthropic work. There are reported in the statistics 30 medical missionaries in all of Latin America, but those statistics are very misleading. They report four medical missionaries in Brazil two of whom are practitioners in Sao Paulo. One of these is not a missionary but a private practitioner and the other who is now dead was president of a college. Neither one of these could be legitimately counted as a medical missionary. Two are put down for Argentina, two in Chile, where I think there are none, one in Uruguay, two in Central America, twelve in Mexico, five in Porto Rico, one in Cuba. The number of patients was 43,000 in Mexico, 12,000 in Porto Rico, none in Brazil, 1,341 in Chile. Perhaps, it is an open question whether we ought to think of developing medical work in Latin America.

There are a few other forms of philanthropic work. There is one orphanage reported in South America, and one leprosy hospital, and four orphanages in Porto Rico with 72 children. These five orphanages are all that are reported in the whole of Latin America. No mention has yet been made, however, of the work in Buenos Aires hitherto known as the Evangelical Schools of Mr. Morris. Mr. Morris was a Wesleyan missionary and later became connected with the Anglican Church. He gathered in single-handed about 5,000 waifs off the streets, children who were getting no attention, putting them into a half-dozen schools, getting government subvention for them in the face of bitter ecclesiastical opposition, and teaching patriotism and religion in these institutions. No one can have visited these schools without a feeling of admiration and gratitude for the courage and devotion of their founder. I see by the last report that the whole series of schools is now to be controlled by a body of men in Argentina, and the South

American Missionary Society expresses an anxiety that their evangelical character may not be jeopardized.

There are ten or twelve press establishments indicating the extent of the work carried on in this regard which all the missionaries feel to be vitally important: three in Argentina; two in Chile; one in Brazil; one in Paraguay; one in Venezuela; six in Mexico; one in Porto Rico. Some of these are quite modest. In some of these lands there is no need of urging consolidation, but there is room and need for it in Mexico.

There are Young Men's Christian Associations in Mexico City, Rio de Janeiro, Sao Paulo, Valparaiso, Buenos Aires, Montevideo, and San Juan, and there is one Young Women's Christian Association in Buenos Aires.

One closing word may summarize the statistics for the whole of Latin America that we may see the entire extent of our organized work. In South America proper with 50 million people, in the other sections 21 million people, all told there are 1,432 foreign missionaries, 1,999 native workers, and a communicant church membership of 93,000. These statistics overstated what we were actually doing in Latin America. Every one recognizes the value of the work any good man will do living anywhere in these countries, but a large proportion of these workers are workers who come and go, a larger proportion, I suspect, than would be found in the missionary body in any other part of the world. I have studied over the reports of the missionary boards and I should say that nearly one-third of the organizations reported at work are organizations which have begun and then discontinued work, which have had workers for a time, and then either did not replace them, or replaced them with other workers whose service was also brief. With no wish to disparage the place of such agencies in the work I think we get an exaggerated idea of the amount of permanent work that is done in Latin America by these figures. But accepting them, we observe that for a population half again as large as that of Japan, with a larger communicant church membership, we have fewer missionary workers native and foreign than in Japan. South America proper has about the same population as Japan. Leaving out the Guianas, it has a little more than one-half the number of ordained missionaries found in Japan and less than one-half the number of native workers. From this point of view we would be justified in calling Latin America a neglected missionary field.

AN UNOCCUPIED FIELD IN LATIN AMERICA

E. T. COLTON, ASSOCIATE SECRETARY FOREIGN DEPARTMENT
INTERNATIONAL COMMITTEE

The observations and experiences of two months spent in eight university centers of six Latin American republics scarcely qualify one to present himself as an authority on the students of that portion of the Western Hemisphere south of the Rio Grande, yet certain important facts about them are so obvious as to arrest even a casual traveler's attention who has any contact with them.

The men in the higher institutions of learning of these western Latin republics are to be envied for their opportunities. The countries themselves are in the main regions of great undeveloped resources. On the map of Brazil may be laid down without overlapping the outline of every European state save Russia. Over this rich patrimony is distributed a population averaging six to the square mile. The crowded peoples of Latin Europe are turning thither. The state of Sao Paulo, Brazil, has 1,000,000 Italians, constituting one-fourth the population. These lands are likewise attracting surplus capital. The dividends on British investments in the Argentine are £50,000,000 annually. Citizens of the United States have more than half a billion dollars invested in Mexico. South America is being penetrated with new railroads in Brazil, Uruguay, Chile, Bolivia and Peru. Several of the nations have just celebrated the centennial of their independence. The young republics entered upon their existence with little political heritage save that of deliberate and colossal misgovernment at the hands of exploiting foreign monarchies. The century now closing has been often troublous and marked by political instability, but great men have arisen, and honored names are associated with pieces of real constructive government. The materials and instruments are at hand for the upbuilding of commonwealths of free, prosperous and virile people. The process is going on and only awaits acceleration for the universities to become the mothers of more Sarmientos, Montts and Rio Brancos.

The present and future of these states are in the power of the educated classes to an extent that is sobering. This is more than the trite and true saying that students ultimately rule. Generally speaking these nations do not have a large middle class. An aristocracy of wealth and education governs uneducated and toiling masses. The universities are training grounds for the learned professions and these in turn recruit the high and remunerative offices of state. The rector of one of the large universities is a federal senator. A roll call of

his associates in the faculties would discover many of the most successful and still active educators, lawyers, physicians and engineers of the country. The ministerial cabinet is similarly constituted. Groups of related interests are usually found coalesced into a dominant party for practical political purposes. They are able in most cases to perpetuate themselves in power from administration to administration. The minority has small chance of gaining the elections. One republic has been in control of the same party for forty years. A revolution is generally the expression of the defeated party which feels strong enough to resort to force as a protest against an election deemed unfair.

The patronage of the universities is a reflection of the political system. Barring the two great medical faculties in Rio de Janeiro and Buenos Aires the Law Colleges dominate the situation in the student centers visited. The Polytechnic enrolment follows next in order but is not yet nearly commensurate when the large number of foreign engineers engaged in industrial enterprises is considered. The number of students in Letters and Philosophy is almost negligible. Agricultural Colleges are increasing in enrollment and efficiency. The preparatory institutions are designated as national colleges. They offer from five to seven years of instruction and fit directly for the universities which also require five to seven years resident study. The primary and intermediate systems vary in efficiency and extent in the different countries. The distinct impression is that a few faithful men in each nation under observation are laboring successfully to provide increased public school facilities and to bring up the standards. They have still a long distance to go, particularly outside of the few large cities "to fill up the gap" as the Brazilian Minister in charge of education expressed it "between the untaught masses and the top-heavy universities."

Brazil has in the several university faculties in Rio, 5,000 students, nearly all men, 3,000 in Sao Paulo, and fully 1,000 each in Recife, Bahia and Porto Alegre. The University of Buenos Aires enrolls 5,000, La Plata, another Argentine institution, 1,200 and Cordoba perhaps an equal number. In Montevideo and Santiago, Uruguay and Chile have each at least 1,500 university students. Lima, Peru, the oldest university on the Western Hemisphere, founded in 1531, matriculates a number somewhat less than 1,000. Mexico City contains over 4,000. Thirty-five thousand is not too high an estimate of the full quota of students in the institutions of superior grade in all Latin America. The boys in the preparatory colleges must be as numerous and these figures do not take into account the many youth in the higher schools of the Churches.

The Latin American universities almost without exception

are growing rapidly. The governments seem disposed to maintain them liberally. The rectors complain of small appropriations, but what university administration in any land is satisfied with the income of the institution! The buildings in some instances are models in space, arrangement and architecture. There are no more modern structures of their kind than those of the Law School in Pernambuco, the Normal School in Sao Paulo, the Medical Faculty of the University of Buenos Aires and the new equipment in Montevideo for all departments. Like most of the North American colleges they lack the "atmosphere" which age and tradition create, yet this glory is not lacking in the old time cloister halls of the Sao Paulo Law Faculty which has reared a line of Brazil's most distinguished statesman. The absence of dormitory life operates against the richest life as does also the location of the institutions planted here and there in the midst of metropolitan turmoil. The lecture method of teaching prevails and one is now and again painfully aware of the theoretical character of the instruction, markedly so in the engineering schools. On the other hand in medicine high levels are attained. The average medical graduate of Rio and Buenos Aires is admitted by foreign physicians resident in South America to be as scientifically prepared for general practice as his French or German contemporary. In research he would suffer doubtless by comparison. Their practice is unequally distributed between the city and less populated regions, in favor of the former.

The Latin American students are class conscious, a development of rather recent years. "Student Centers" exist in the separate faculties of the larger universities which are united in a federation representing the undergraduate body of the whole institution. Most of the organizations being young do not own permanent quarters, the two exceptions being the Medical Center of the University of Buenos Aires and the Federation in the University of Chile at Santiago. The others rent modest club rooms always apart from the university proper. The inspiration of these groups apparently was the desire to be able to act unitedly in the defence of student rights as opposed to the university authorities. It is to be feared that this spirit still dominates them and it may be warranted; but to one accustomed to feelings of affection and veneration toward his college the unhappy state of affairs existing in these southern seats of learning appears most deplorable.

Without taking time to settle a long-standing quarrel, it is a pleasure to note that the organizations are developing functions more constructive. They have a free field for I was not able to discover any other active student societies. Among

the activities observed were the creation of libraries chiefly technical; the publication of reviews, also professional; the employment of stenographers to report class lectures and make them available to absentees; accumulating funds to aid sick or otherwise needy students; maintaining a cantina and billiard room; giving night instruction to workingmen; and one proposed erecting a gymnasium. The centers are usually the clearing house for athletics which are not generally well developed but would undoubtedly respond to trained leadership. South American Congresses are held by the representatives of these "centers." The one held in 1910 in Buenos Aires was attended by students from all the republics, including distant Venezuela. The 1911 Congress met in Peru. Matters of purely undergraduate concern are discussed and brought to vote, also questions involving educational reform, national policies and indeed international law. These latter features might be regarded in the light of dignified burlesque or mental exercise for its own sake but for the consideration that before the lapse of surprisingly few years the players will be in the arena of actual affairs occupying the places of power and decision.

The most illuminating term with which to describe the minds of these students is "Latin." They are brilliant and alert. A common expression of greeting among them is "What is new?" The strongest intellectual stream that reaches their world is from France. It is the exceptional educated man who does not speak French. Most of the students read it and the university libraries are filled with French books. The medical library in the University of Buenos Aires is seventy per cent French.

Italian works abound and of course Spanish and Portuguese. German and English are filtering in, the latter being distinctly on the increase especially on law. Lecturers from Latin Europe are brought over on international tours and heard under university auspices. All the abler men on the faculties have studied abroad chiefly in France although North America is not overlooked. Fully 1,200 Latin American students are in the United States, the larger groups attracted by pharmacy, dentistry and engineering.

Study like the rest of life is taken easily. They are well read on current affairs, especially politics and converse readily on such subjects. Hours daily are spent in the cafes and other social pastimes until approaching examinations, like exacting taskmasters, call them from pleasure or from lucrative employment in which not a few will be found engaged. In the language of an experienced professor, the typical student is in the university "to get a degree to get a job." This harmonizes with the Latin American conception of the university

which is to instruct rather than to educate in the sense of developing the character.

Morally and religiously the future leaders of South America are adrift. In reply to an inquiry whether the administration disciplined an undergraduate for moral lapses, a student replied: "No, that is in the hands of God." And few of them have any belief in a personal God. So there you are. Practically the entire body of university students are lost to the Roman Catholic faith as it is understood by them. To present at length the reasons for this is apart from the purpose of this sketch but the causes most frequently urged are the abuse of their power and privileges by the clergy; lack of respect for their character and intellectual honesty; their identification with politics; the conflict between dogmas and traditions of the Church and modern science; and the attempted repression of intellectual freedom. Whether or not these restrictions as a whole be just, the fact remains that the Church in these centers has not been able to cope intellectually with the destructive philosophy and scientific criticism that have beaten in from the Continent. Positivism, Materialism and Spiritualism hold the territory and their advocates are surprised to learn that Christianity holds any position at all among thinking men. They regard the case decided against supernatural religion and closed. A group of students representing a university body of 5,000 were asked "What proportion of the students retain any interest in religion?" Their answer was, "Not one." This to be sure was an exaggeration for later one, doubtless typical of others, said: "I believe in God but not in the priests." Facts like these should not be interpreted to mean that the Catholic Church is without social and political power over these men and their institutions because great power still remains to her. Moreover, this will increase as the students marry and enter public life. One of the Argentine universities, Cordoba, is regarded as well within the pale of the Church in contrast to the others whose professors accept every opportunity to assail Christian faith. In Chile the Church parallels the State University with one under its control receiving government money. Further the schools for training the priesthood are to be taken into account. With these reservations and a small group of Protestant colleges aside, the whole vast power of higher learning throughout the countries visited is either irreligious or militantly anti-religious.

The battle to keep the intellectual life of these lands Christian ought to challenge the Christian world, Catholic and Protestant alike. Roman Christianity of the Latin type manifestly has lost its chance; but the Modernist Movement would not be unwelcome nor unavailing. Proselytizing Christianity will not get a hearing until toleration is further ad-

vanced, and in the nature of the case Protestant missions other than educational and medical cannot present themselves to the student class in these lands on any other platform. With 4,000 students in one city a missionary pastor stated that fewer than a score had attended his services in twenty years. Vital Christianity will have its mettle tried but the time has come for the test. Having dismissed supposedly forever the subject of personal religion the students are suspicious of everything that is so labelled, but if only their outer defences are passed they are like any other true and thoughtful men. I have never presented the message of the pure and omnipotent Christ in His relation to life to more eager listeners. In three centers, when once their intellectual and moral confidence had been gained, large numbers of them remained through three hours of successive addresses, presented through interpreters, and many remained hours longer for personal inquiry. My two student lectures in Rio were given under the auspices of the Federation of Students. Few students are beset with so many hindrances to the prompt acceptance of His liberating invitation, a condition calling for the highest wisdom and infinite patience on the part of their spiritual leaders.

In Buenos Aires a flourishing University Young Men's Christian Association occupies a suite in the new Central city building and enjoys membership privileges there. It also administers an attractive dormitory nearer the student section of Buenos Aires. Its student officers are among the best ranking men in the university. A group of the ablest Argentine educators constitute an Advisory Commission. Among them are Dr. Zeballos, ex-Minister of Education and a member of the Law Faculty; Dr. Krause, Dean of the Engineering School; Dr. Montes de Oca of the Law Faculty and ex-Minister of Foreign Affairs; Dr. Moreno, the eminent geographer; and others prominent in the educational life of the nation. The Association has the full sympathy of the University Rector and is coming into friendly relations with the student "Centers." The organization is an outgrowth of the Buenos Aires City Young Men's Christian Association which attracted to itself two or three scores of new students who came for the English classes. Later a group of them formed a club for the study of the life of Christ. One of the former leaders of the North American Student Movement is devoting his entire time as honorary secretary to this first circle of modern Latin American university students to unite themselves voluntarily in the name and spirit of Christ to serve the best moral, social and religious interests of themselves and their fellow students. An Argentine graduate of the University of Buenos Aires is associated with him as full time secretary. Four other South American Associations with many students in the regular

membership are likewise prepared for expansion into this distinctive and neglected field. In Montevideo Professor Eduardo Monteverde of the University Engineering Faculty is available to give Uruguayan leadership of the highest order. In Brazil a secretary for student work exclusively is at language study. Other appointments are in prospect responsive to the call of such Christian bodies as the General Assembly of the Presbyterian Church in Brazil which in 1910 requested the International Committee to provide particularly secretaries for the work among students in the large cultured centers. In Mexico City a Mexican student secretary has been allocated for his entire time in relation to the more than 300 government students in the city association membership.

The movement in South America has now progressed to the stage of Continental consciousness. Four federal governments co-operated this year in the association student conference at Piriapolis, Uruguay, by sending delegates at state expense. Argentina made possible the going of nearly forty; Brazil ten, Chile three, the Uruguayan government furnished the transportation for all delegates across their territory and the War Department provided free of charge tents and other camp equipment. A permanent conference site has been donated by a wealthy Uruguayan gentleman.

The task to which the Association is committed in these lands with respect to the student class is to establish their confidence in personal religion, to lead them to the knowledge and acceptance of the Saviour and Lord of the New Testament and to see them more largely enlisted in behalf of the moral, social and religious welfare of their people. A policy of non-proselytization is strictly observed. The lines of method approved by experience in other lands are being applied with the adaptation required by modified conditions. The lessons of allied movements in Latin Europe are being learned. Steps have been taken to secure the service of their best apologetic lecturers. Moreover, the Latin American students in the North American universities are not longer to be ignored by the Christian Association as they have been in the past.

The students of Latin America have great tasks to perform—too great to be accomplished by the promptings which spring from the negations of unbelief. Materialism fortified by commercial expansion surges through their cities like a flood. Political corruption awaits to ensnare the new generation of officials into perpetuating government for the privileged, if Christ does not first teach them that the great ones are they who serve. The moral license that attaches itself to crass infidelity is preying upon strength that belongs to family, to nation and to God. A ministry of brotherhood for Christ's sake bestowed on them will not go unrewarded. These men

in the universities are alert, they are reasonable, they are patriotic, their ancestors constrained by the uplifted Christ once served Him with a measure of loyalty that makes large sections of the world their debtor. That sight will again move Latin sons to the love and worship and service of Him who is worthy. The importance of proceeding to this ministry with energy, wisdom and despatch is heightened by the recognition of a fact observed by one informed, who has said, "The Latin race is being reborn on the Western Hemisphere."

WORK AMONG ENGLISH AND GERMAN AND ITALIAN SPEAKING PEOPLE IN LATIN AMERICA

BY THE REV. T. B. RAY, D.D.

Of the English, German and Italian speaking people in South America, the English are more widely scattered and the least numerous. They are found in practically all of the business centers, and while some have settled down to spend the remainder of their days in these Latin speaking countries, the majority are in Latin America for business purposes only. The English have vast sums of money invested in the public utilities of especially Brazil, Argentina and Chile. The news that comes to us from the Mexican disturbances indicates that vast sums are invested by Americans in the Republic of Mexico.

The life lived by these English speaking people is very different from that of the natives. Indeed, there seems to be very little congeniality and intercourse beyond business relations and outdoor sports, which are a prominent feature of public life wherever the English are settled in any considerable numbers.

In most of the important cities are located chaplains who are appointed by the English Government to serve the local English colony. The Government pays a portion of the chaplain's salary and he is a kind of Vice-Consul. The local congregation is governed by a board of its own, but the English Government passes upon the choice of chaplain. These chaplains are found in Para, Pernambuco, Bahia, Rio, Sao Paulo, Porto Alegre, Montevideo, Buenos Aires and other cities.

The Methodists have churches for English speaking people in Mexico City, San Luis Potasi and possibly other Mexican cities. There is also in Mexico City a union church maintained for the Anglo-American community. In Rio de Janeiro, Brazil, the Methodists have been conducting an English service fortnightly, which service is now to be passed over

to a union church that will be supported by the local people and the Committee for Work Among Anglo-American Communities. This committee is at this time seeking a pastor for this union church. Still another union church for English speaking people is located in Santiago, the capitol of Chili.

The Scotch Presbyterian Church in Buenos Aires, with six paid workers and a church plant worth possibly \$300,000, serves a great portion of the English speaking community in that great city. Its influence is felt throughout the Argentine Republic. The Scotch Presbyterian Church in Valparaíso, Chile, is a good organization and serves the entire English speaking community.

Special mention should be made of the fact that the American Seaman's Friend Society maintains missions for sailors in practically all of the important seaports in Latin America.

Just after the close of our Civil War, a considerable number of Southern men migrated to Brazil and established a colony. At this colony at Villa Americana, there is a vigorous Baptist Church which conducts its services in English.

The Germans are also widely distributed for trading purposes and are securing a large share of the trade and shipping of South America. They have established great colonies in three southern states of Brazil, viz., Parana, Santa Catherina and Rio Grande do Sul. There are today in these three states possibly a half million German speaking people. Their ancestors arrived chiefly during the period between 1843-59. They preserve their German manners and customs and pursue the even tenor of their ways without very great interest in the central government at Rio and decline to allow that government to interfere very much with their affairs. German colonies extend across Uruguay into Argentina and Chile.

In earlier times, a very much closer relationship was maintained with the Fatherland than at present. The State Church of Germany does not now send out pastors except where the colonists will guarantee the salary and then the men sent are usually employed to be teachers.

Many of the churches amongst these German colonists are being absorbed by the Presbyterians. The Presbyterian Church in Friburgo, for instance, was at one time a Lutheran Church. Theophilo Ottini, in the northeast corner of Minas Geraes, was formerly a Lutheran Church, but has now been turned over to the Presbyterians. The Seventh Day Adventists are capturing a good many German Lutherans.

There is a Baptist work for Germans, with headquarters at Rio Grande do Sul, which has a limited staff of mission-

aries who visit amongst the Germans in Brazil and Argentina.

While they would not be called Germans, it is interesting to note that there are now in the southern part of Brazil eight or ten colonies of Lettish Baptists. They, perhaps, number a total of two thousand people. These people were driven out from Russia by religious persecution and have founded prosperous colonies in the territory mentioned. They support their own work and have a number of thriving churches. They are a vigorous and pious people.

The most numerous immigrants in Southern Brazil, Uruguay and Argentina are the Italians. They flock to Sao Paulo and to Argentina especially during the harvest season in December and January. Many return to Italy, to be sure, but a large proportion remains. The coffee industry in Sao Paulo is worked very considerably by Italian labor. The Italians constitute about half the entire foreign population of Argentina.

They are very susceptible to gospel influences because they come chiefly from the northern part of Italy, where they have learned something about liberty from the Swiss Republic. They are supporters of modern thought in Italy. They take to republican ideas very cordially and their children become patriotic South Americans.

What a pity it is that these Italian speaking people are not receiving greater attention from the Mission Boards. The Methodists have one church for the Italians in Sao Paulo and a special missionary. The Presbyterians have also a missionary devoting his life to the Italians in Sao Paulo. The British and Foreign Bible Society has two colporteurs distributing literature amongst the Italians. Southern Baptists conduct a special service every Sunday afternoon for the Italians in one of their mission stations in Buenos Aires, Argentina. Efforts similar to these and not any more thorough are doubtless being made in some other places.

Inasmuch as the Young Men's Christian Association is attempting to reach the English, German and Italian speaking peoples, we make a separate statement of what the associations are doing. We quote:

"The privileges of our Latin American City Associations are open to the English, Italian, Scandinavian and German nationalities, and the membership contains representatives of all of them; next to the native peoples, the English speaking being the most numerous.

These cities are as follows: Mexico City, Monterey, Chihuahua, Havana, San Juan, Recife, Rio de Janeiro, Sao Paulo, Porto Alegre, Montevideo, Buenos Aires and Valparaiso.

In Mexico City and Buenos Aires, where the total membership is approximately 1,500 each, probably one-half are Americans and British.

The American membership is strong also in San Juan, Havana and the two smaller Mexican cities named, while in Montevideo the English are second only to the Uruguayans. In Valpariso, the English are the most numerous nationality in the membership.

Thus we discover scattered over Latin speaking America between two and three million English, German and Italian speaking people for the religious instruction of which the Boards are making only desultory efforts. It is a situation grave enough to demand more careful consideration and planning.

There should be held at least a Sunday school for English speaking people in some of the established mission buildings in the cities, especially where any considerable number of Americans happen to be located. The American missionary in charge could well afford to provide for such a service. This much could be done now. In connection with this Sunday school an occasional sermon should be preached. Some effort should also be made to bring English speaking people together in social gatherings at which the religious obligations of all might be emphasized in a helpful way. An occasional social function held possibly in the home of a missionary could do a great deal towards making the English speaking people appreciate their religious responsibility to the community.

For the German and Italian colonists, there should be seriously undertaken definite missions. These neglected colonists are peculiarly susceptible to Christian influence in their new environment severed as they are from home and old associations. To prevent them from drifting to indifference is a great task, to save them from hurtful alliances is a distressing need, to give them the gospel at the time when they are homesick and lonely is a peculiar and urgent opportunity.

It will require many years for these people to become amalgamated with the natives and many of them will never give up their German and Italian habits of thought and living. Doubtless many will return to their old homes. Until they either return or become assimilated, there should be made amongst them special efforts in their own tongues by men trained for this missionary service. To allow such a large portion of the population of these Latin American countries to drift is to seriously menace the progress of Christianity among the peoples as a whole. We must see to it that these scattered ones who are truly the sheep of His pasture are not permitted to wander astray through our neglect.

Discussion

CHAIRMAN SPEER: We have before us now for discussion all three of these subjects: The Present Extent and Condition of Mission Work; Unoccupied Fields and the Unreached Populations; and Work Among English and German and Italian Speaking People in Latin America.

There are a number of missionaries from Latin America, who are present; we have three-quarters of an hour for the discussion of these subjects, to ask questions, or contribute in any way that we can. I hope that you will improve every moment of this time.

THE REV. J. T. MOLLOY, of Mexico: I could not express the gratitude I felt as this devotional exercise was opened this morning. I wished that I might convey to our Mexican people this manifestation of interest. When I looked at those maps and saw places as familiar to me as New York is to you, I am glad to the depth of my soul that I have traveled over the mountains, that I have gone into the homes and have talked heart to heart and face to face with these peoples for whom we are praying this morning. It is the delight of my soul to see that interest in Latin America, and I am going to tell them of the interest that other people take in them.

We take a great interest in the English speaking people in Mexico. I remember one man who said, I do not see things as you see them, but somehow he gravitated toward the church, he gravitated toward the influences, and one day as I passed along the railroad station he called me and he said, "I love that man Jesus Christ, and I think the story of the Prodigal Son is one of the prettiest things I ever read." A little while after, he died, and I was glad to say to this railroad man what John Davis had said about Christ, as applying to Mexico; "Are you willing to be tired, dead tired, for Christ's sake?" And I said to him afterward, "I am willing to be tired, dead tired for Christ's sake"; and he said in that talk, it is a sweet tiredness. I said, "I know what it is to be dead tired for Christ's sake in traveling over the mountains, and telling the story to these people, millions of whom never heard a real gospel sermon. The experience of telling the story to those who would not hear it if we did not go, is sweet; to tell it to those who never heard it as they never heard it before is a sweet experience, indeed.

I am sure that great results will come from this conference, and it is an occasion of profound thankfulness to receive the new inspiration that I will have for returning to my work. We are striving earnestly with the Mexican people that they may not think about Presbyterians, Baptists or Methodists, but all may be united in an earnest effort to give the gospel of

Christ to the people, and they can realize their ideal, their country for Christ and Christ for their country.

THE REV. JAMES B. RODGERS, D.D., of the Philippine Islands: We seem to have been omitted today. May I call attention to the fact that many of the societies represented have prosperous and successful missions in the Philippine Islands? I have not held in my memory all the statistics given by Mr. Speer; we have some 60,000 communicants; we are a Latin American Mission, or set of missions. Our problems are exactly the same as I used to have in South America. We have exactly the same social organization. We have not the same language, but we have almost the same ecclesiastical problems. We have inherited, as I shall try to show in my paper tomorrow, from your experience the wisdom which has enabled us to start in with a clean slate to write a history that we trust will count in the considerations of this conference.

THE REV. H. S. HARRIS: It has seemed to the World's Sunday School Association that adequate emphasis had not been given in Latin America to Sunday school work, as a distinct field of missionary work. It will be interesting here to know that probably some thirty missionaries and members of their families from Brazil alone will be in attendance at the great World's Sunday School Conference in Zurich, Switzerland, showing the interest they are taking in building up the missionary Sunday school enterprises.

THE REV. J. M. KYLE, D.D., of Brazil: Mr. Speer has told us that some forms of missionary work, as carried on in the East, have not been given any place in South America. Medical work, for instance. The government schools prepare young physicians, who are able to compete with the best physicians in Europe and the States, so the need for medical missions is almost nil throughout South America. There are places in the interior where these young medical students are not willing to go, but the population is so sparse, that it is hardly worth while to establish medical missionaries in those places.

Not so much attention has been given to the schools; the reason is the public school system is being rapidly developed in the field where I labored for sixteen years; I never asked for mission schools because the public schools answered our needs. We try to reach the public school teachers. Three-quarters of the children had Protestants for teachers, so it is with other lines of work. There is one line of work in South America which has not been pushed as it should be; that is the publication work. We need a larger evangelical literature in Portuguese and Spanish. We have, with a membership of 30,000 in our own evangelical churches, no need to prepare a literature for them. If we do not give them

reading of the right kind they will get reading of the wrong kind, and I do not think there is any branch of mission work that needs to be pushed more than giving them an evangelical literature in Spanish and Portuguese.

Of these public schools, the best are all in the large cities and larger villages. You go through the country districts and in many places they have no public schools, and in other places they are almost of no value. I do not know the exact percentage of illiteracy.

MR. SPEER: The illiteracy ranges from 50 to 80 per cent.

THE REV. H. S. HARRIS: There was an article in one of our papers recently, written by a Spaniard, and he regrets very much that his own country is not exercising a greater influence over the intellectual and moral life of South American countries. It shows an opportunity we have to enter the field of literature. There are very few libraries reported from the Sunday schools in those fields, showing they are not using the literature which might be available for young people and others who might read it. The Scotch Presbyterian Church in Buenos Aires, under the leadership of Dr. Flemming, which reaches out over the Argentine, has church buildings which cost about \$300,000, a splendid plant, parish buildings and churches, a corps of workers, probably five or six paid workers under the management of this church, which is self-supporting, and not a missionary enterprise of the Scotch Church, but which is self-supporting under the Scotch and English of the Argentine Republic.

THE REV. S. MCPHERSON HUNTER, of the Seamen's Friend Society. My knowledge of South America is largely confined to the seaports from Bahia, Pernambuco, Rio de Janeiro and the Argentine Republic. I had the rare privilege of staying three years between Buenos Aires and Rio de Janeiro and have a personal knowledge of the English speaking men particularly.

I am glad the excellent work of Dr. Flemming has been mentioned, from patriotic feelings. The Scotch Presbyterian has some strength in Buenos Aires and Valparaiso. The Sunday school is the largest in the whole continent and our chaplain is superintendent. The missionary work in South America suffers largely from unattached missionaries. We had our chaplain here last summer and I was astonished to learn that the attitude he held (and I think he was speaking for the Christian workers largely in Buenos Aires) was one of suspicion toward missionaries. They felt what they wanted in Buenos Aires was not more missionaries, but bigger and better missionaries backed by the church here. One reason of the moral lapse among the English speaking men there—I am talking more about the sailors and men in business—is the

low moral standard of the country. It is just simply dreadful. The second is the cheap liquor. And then when you consider that you can get for about ten cents of American money one of the big stone *masons* of gin, you can see what a tremendous temptation it is, to sailors anyway. The low moral standards among the English speaking people themselves is quite shocking and the fact of men having a religion that will not sometimes bear transportation, some religion,—I am speaking of Scotch people, there are a few of them,—their religion will not bear transportation. What we want in South America is bigger and better missionaries, and I think, backed better by the church than heretofore.

THE REV. PAUL DESCHWEINITZ: In your survey you made several passing allusions, by way of contrast, to the Protestant work in British Guiana. I want to call attention to the important unexplained omission in the Edinburgh Conference; there is no reference to the work in Dutch Guiana, yet there is a Protestant work embracing over 30,000 members gathered from the negroes, ex-slaves, the Bush negroes, descendants of fugitive slaves, the Aboriginal Indians, the Hindoos who come to work on the plantations, and the Javanese. There is a large school work; I should say the attendance would run into 15,000, if not more. Those statistics were absolutely omitted from the Edinburgh Conference. That does not apply to work among descendants of Portuguese and Spaniards; it is a large mission work in South America.

BISHOP W. F. OLDHAM: I presume one reason why the portions of South America that are nearest to the United States have been less religiously exploited may be partly because they are the tropical region of South America and because they are difficult to reach. I suppose there are parts of that territory vastly more difficult to reach because of the commercial connection between the more prosperous portions of the land and Europe. Then again, Europe has been sending a continual stream of immigrants there and it has not been so much the superior religious zeal of our European friends as the fact that their interests lay there and their trade. When the American merchant gets wide awake enough I am inclined to think the American missionary will be more in evidence; the two of them will then go together.

The suggestions I wish to raise inquiry about are these. I am immensely interested in the paper by Mr. Colton. I am one of those who believe that when you touch the educated life you have done the right thing. Could there not be developed a lecture-ship for visitation of these great South American schools by picked men, whose business it will be to convey their message to the people to whom they go? Could not some such arrangement be made, letting some one

of our gréat American universities assume leadership of the matter with the whole thrust of the missionary enterprise behind it? Yale College might undertake it. It does not matter which, so long as we are behind it.

A recent visitor to the Panama Canal makes this suggestion, that the Panama Canal is the Bosphorus of the Americas. Perhaps the thing to do is to put a Robert College there. Why cannot there be some idea of a joint school of commanding importance in which, without hurting the susceptibilities of this proud and progressive people, nevertheless opportunity might be afforded by taking the brightest and best of them, —somewhat after the idea of the Cecil Rhodes scholarships,—brought under the general tutorship of the best South American professors and the American professors and European; some commanding scheme like that for a great school for the leavening of the educated man of South America.

THE REV. JUDSON SWIFT, D.D., American Tract Society: A letter received yesterday from Bishop Stuntz, who is down in South America, states that the great need that he is coming on here in May to take up is the question of providing Christian literature for South America.

Dr. Kyle has said he is studying the question sociologically. He can get a man to give \$2,000 to furnish a printing press, but when he goes to another man to get \$200 for paper or ink to publish a periodical, the man hesitates. It does not appeal to him; it does not touch him. The fact is, if we are ever going to take South America and other countries for Christ we will have to get on this Christian literature side in some great united way, because Christian literature represents the best that there is in every man. It represents the best product of the man who has produced the thought and given it permanent form, and you need it just as positively as you need the Scriptures. You go through the history of missionary work all over the world,—I am talking now outside of the United States,—and you will find the initiative has been the Bible with the thoughts that are in the Bible and the product of the missionary and all the effort in producing something from his brain and heart that has gone out and touched another heart and brain, and, through this better thought or best that is in a man, you build his body and give him sanitary conditions and all that is noble and grand in him.

I want to say to the brethren who have these Conferences in charge and who are conducting them and getting us in this work, that there needs to be emphasis given to the Christian literature side. Whosoever produces it or whencesoever it comes, if you could get hold of the fact that you are leaving here unused a great instrumentality, that here is a sickle that will go into the harvest field and gather the wheat and bind it

up into sheaves and present it to the Master. I hope that our leaders in these Conferences and these various lines of missionary work will give attention to this great necessity.

H. K. CARROLL, LL.D.: I think one of the greatest neglected fields in South America is that of the student, particularly in the various university centres. I was especially impressed with that in visiting the city of Santiago, the capital of Chile, five or six years ago. I investigated conditions there and it seemed to me that it was a very important thing to try to reach not only the students in the University of Santiago, that they told me numbered 1,700, but the faculty. From what I learned concerning the attitude of the faculty, they are not simply not religious, but anti-religious. They had no hesitation in expressing their contempt for the dominant church, the State Church of Chile. They were free-thinkers, infidels, did not believe in anything. It is perfectly natural that students should imbibe those opinions. The students represent what is to be the educated class of Chile, the men who in the future are to be rulers, occupy important positions in the state and in the government of Chile, and I was led to believe that it would be quite possible to establish a church in that neighborhood which should be for the special purpose of reaching the students in attendance at the university, and it seems to me, Mr. Chairman, that there is where co-operation might properly come in. It might be possible for the Presbyterian Church, which has a fine school for boys there, to support such a church. It would not be possible, under the present conditions, for the Methodist Episcopal Church to support such a church there. I think we have either three or four native churches in Santiago, but we have none near the site of the university. We are not able to establish any. It would require considerable money, and then you would want a missionary who would be able to so present Christianity as to meet the objections of the philosophizing members of the faculty, and I believe there is an opportunity for co-operation between the Methodist Episcopal and Presbyterians to establish a church in Santiago which shall be for the avowed purpose of reaching the students and faculty of that university, and if the students could be reached in any considerable number, anyone can see at once, I think, that this would be the beginning of a very important movement throughout Chile. If we could reach the educated class, we are reaching at the same time the dominant class, and the people of influence in all the centres of Chile. I think it is a great shame that such an opportunity has been so long neglected.

MR. E. T. COLTON: Dr. Carroll's proposal would help to meet one of the most baffling difficulties we have to meet among

the government students, namely, what to do with the students who become vitally Christian through their work in the student conferences. At present they will not find the needed help in the church to which their families belong, and they will not find it in the churches for foreigners, because they do not speak English; and they will not find it among the Spanish Protestant preachers because they are not, for the most part, educated men and will not meet the need of their own mind and heart. If there could be in each of these great centres a church ministering particularly to this class, it would be an enormous service.

THE REV. JOHN FOX, D.D., American Bible Society: I feel like adding a word to what our friend, Dr. Swift, has said. I feel that he exercised great restraint in not mentioning the work which fills his heart, and should fill ours, that of the American Tract Society, which produces the literature which we need beyond words all over Latin America. What Dr. Kyle has said about the paucity of Christian literature in Portuguese is startling, viz., that you could carry on your arm all the books there are, Evangelical and Christian books in Brazil, where Portuguese is spoken. I have never heard of any attempt to make a list of Spanish books, but it is small. Is it not very unfortunate that it should be so, when we reflect upon the degree in which these Spanish speaking peoples inherit the literary tradition? They are people of books. In my little intercourse extended through a good many years by correspondence, over Latin America, I have come into touch now and again with those who could speak on these subjects. We know how intensely the Spanish love literary form. Perhaps you may have read George Borrowes' "Bible in Spain." He found an old missionary in the Philippines, one of the monks in a monastery, and he asked "What did you teach the people in the Philippines?"

"We taught them pure Castilian, and the adoration of the Virgin."

That had been his missionary work. You cannot teach these Spaniards unless you recognize the pre-eminence of pure Castilian, and in Portuguese it is almost as good, or as bad, as you choose to look at it. Spanish literature ought to argue to us that we must raise up men who will write books in good Spanish and good Portuguese, and we ought to give more attention to it. I think Dr. Swift is perfectly right; the things which his society does are wonderful.

I had an experience once when I was in the tropics. I fell in with a company of Spanish theatre people traveling from San Juan to Havana (beside some thirty or forty bull-fighters), and among the theatre people I had the pleasure of meeting a distinguished actress, who was the Sarah Bern-

hardt of Spain. At first she was a little offish, but gradually she thawed out, through the medium of one of her friends who spoke English, and we had a good deal of talk together. She was always reading, and she was a devoted Catholic, as her husband was. When we got to Havana we were tied up in the harbor for quite a little time. Dr. Green came to meet us and it ended by our giving to her friend a copy of Dr. Charles Hodges' "Way of Life," which had been translated into Spanish by Dr. Green. I could but hope that it might open her eyes to things she had never dreamed of.

I remember giving a Gospel to one of the bull-fighters and he gave me a cigarette in exchange. I was introduced to one of the matadors, and proposed to him that we fight the Pope's Bull. We need books, and we need them very much indeed. We need them now; we need a larger kind. I understand the greatest authority on Portuguese literature is a German woman, not Portuguese born. We usually think that the best literature must be produced by those who have been native born, but this lady, living in Lisbon, I am told, is one of the greatest authorities on Portuguese.

Professor Lang, of Yale University, has been recognized by the king of Portugal as a master of the Portuguese language. We ought to lay it on our missionaries that some of them shall not be able to just get along but be masters of the language and shall distinctly set before them the missionary aim of producing literature. The very thing which Dr. Swift has evidently with some hesitation suggested and which he has refrained from applying as he might have done should be in your hearts and minds.

MR. SPEER: In behalf of the Committee of all our Foreign Mission Boards, on the Religious Needs of Anglo-American Communities, I should like to ask your help in finding a pastor for the Union church in Rio de Janeiro, growing out of the service which the Southern Methodists have been good enough to carry on for a number of years for English speaking people not belonging to the Anglican Communion. A responsible local committee in Rio de Janeiro has undertaken to meet all the expenses with a subsidy from our committee. Our committee here, as most of you know, represents all the Foreign Mission Boards in America and Canada. We are looking for a man for this church of Rio de Janeiro, and he must be a man of very superior quality. It will be better to send no one than to send one who would be the wrong man. A man is needed who can mingle with all classes of people and keep his own principles; a man of social gifts and of consecrated and attractive Christian personality. If you can help us to find such a man our committee desires to send him at once to Rio de Janeiro.

What Dr. Kyle says about the grounds the Mission Boards have had for not sending medical missionaries to Latin America is true, but there is a pitiful need in the village sections of the country for more adequate medical provision, which should, of course, be made by those people themselves. They have their medical schools, which train doctors, but these doctors are too few, and crowd together in the cities. In Bolivia we found that of the doctors in LaPaz, only half were actual practitioners. They had only one doctor to 8,000 population and one to 10,000 population throughout the country. Chile is the best supplied, and there is one to 3,000 population. There are immense sections of South America where there is no provision made for meeting the medical needs of the people. In Colombia, outside of Bogota and the cities, there are practically no skilled doctors at all. It is a question that deserves more consideration than we have been accustomed to give it.

One remark in regard to some of the actual unoccupied territories waiting for some missionary agency to come in. What Bishop Oldham said was true in one sense, that is the American people may have thought the tropical conditions made it inexpedient for us to send our best life in, but as we all know that idea has no adequate foundation. South America is in the tropics and it is not in the tropics. Dr. Talcott Williams has said seven-eighths of North America lies, as far as latitude goes, in the Temperate Zone, and seven-eighths of South America in the Tropical. But the apparently proper inference is wholly misleading. Whether a country is in tropical condition depends not upon its latitude but upon its altitude. Mexico lies in large part in the tropics, but most of Mexico is not tropical. South America lies inside of the tropics, but it is heaved up five to ten thousand feet above sea level, and you may go back a few hours from Laguayra and you are in a delightful land. Along the west coast of South America one is lifted at once 9,000 feet and along the western side of South America the tropical conditions only prevail about as far as the northern part of Peru. As contrasted with the warmth of the Gulf Stream of North America, we have the Humboldt current almost up to the border of Ecuador, which gives a temperate and equable climate to the whole west coast. We cannot excuse ourselves in Colombia and Venezuela. Back of the narrow coast are the mountain ranges with the great unoccupied health regions, and these fields have been pitifully neglected. The people are attractive and friendly and in Venezuela there have been reported only three missionary agencies at work. Our mission there is the only church mission, and we have only two men. Up until the last three years we had only four ordained men in Col-

ombia and we are the only church working there. The Gospel Union of Kansas City had two men at work on the west coast. For the rest of the country we were alone with four ordained men. South of Bogota clear down to Quito there is no missionary activity whatever. In all that inland water slope from the northern mountains south and from the Andes Range east practically nothing is being done. Dr. Farabee, of Harvard, told me that there is no church at Iquitos on the Amazon, not even a Roman Catholic Church. The country is not densely populated, to be sure, but it is as densely populated as some sections of our own land.

THE REV. T. B. RAY, D.D.: Our Board is now attempting to raise \$35,000 for our Press in Rio, and the building will be made over. It will make it all worth \$50,000 for publication purposes.

Prayer was offered by Mr. James Wood, American Bible Society.

Wednesday Afternoon

The Conference opened at 2.30 P. M.

Prayer was offered by the Rev. Geo. C. Lennington and the Rev. Dr. Henry Forman, D.D.

THE BIBLE IN LATIN AMERICA

Work of the Bible Societies; Their Relations to the Missions; Attitude of the Roman Catholic Church to the Bible, etc.

THE REV. JOHN FOX, D.D.

Mr. Froude, in his *Essays on the Council of Trent* (page 56), quotes Cardinal Newman as saying that "the translated Bible is the stronghold of heresy." This has much the air and manner of Newman; it appears, however, not to be his, but an inaccurate rendering of Dr. F. W. Faber's remark that the marvelous English of the English version is "one of the great strongholds of heresy." Inaccurate as it is as a quotation, it still comes pretty close to the pith and essence of the Roman Catholic attitude. The latest authority is the *Catholic Encyclopædia*, which (vol. II, p. 545) quotes with approval the Council of Trent in its attempts to suppress freedom in Bible reading, and still more the denunciations of several of the Popes, especially that of Leo XII in 1824: "You are aware, Venerable Brothers, that a certain Bible Society is impudently spreading through the world, which despising the traditions of the Holy Fathers and the decree of the Council of Trent, is endeavoring to translate, or rather to pervert, the Scriptures into the vernacular of all nations." And Pius IX, forty years later: "These crafty Bible Societies cease not to thrust their Bibles upon all men, even the unlearned."

It should be added that the manuscript of this article was sent by the Editors of the *Encyclopædia* to the Bible House for revision—not to be Protestantized, we were told, but to insure accuracy of historical fact. It fell to the present writer to suggest some revisions and to receive afterward the very courteous gift of a handsomely bound copy of the *Encyclopædia*, as its volumes gradually appeared.

This will suggest that Rome is sometimes happily inconsistent with herself. Her noblest scholars shrink from an attitude so abhorrent to the enlightened mind of Christendom. Saintly priests and pious laymen cannot help longing for the

Word of Life in their own mother tongues, nor always deny it to the hungry sheep. Moreover, the persistent circulation of the translated Bible by Protestants, and especially by Bible Societies, has compelled their opponents in self-defense to translate and circulate also. A prudent paterfamilias may find it necessary to keep an edged tool, yet he may be afraid that it will fall into unskilled hands, or even that from lack of use he may injure himself. Something like this describes the apparent inconsistencies of the Roman Catholic attitude toward the translated Bible. Though it be a stronghold of heresy, it cannot altogether be dispensed with; but we must be very careful! As a result copies are scarce, even where not forbidden.

There have been Roman Catholic translations in Spanish and Portuguese and times of refreshing, when some of the priests and more of the people gladly received the Word and were even busy circulating it. For every reason, therefore, we must go to Latin America primarily as Christians—Catholic Christians in the truest sense, not quenching the smoking flax, nor forgetting that the earlier practice of the Roman Church was better than the latter day perversions of the Council of Trent, and seeking to allay rather than inflame partisan animosities; yet, when we have made all concessions, we must still go as Protestants, not afraid or ashamed of the Bible, "the religion of Protestants," and we must carry with us to Latin America a clear apprehension of historical causes.

The great Protestant Bible Societies are the corollaries of the Protestant Reformation, and are best understood by regarding them as Continuation Committees, building upon the rock foundation laid by the Protestant apostles of the fifteenth and sixteenth centuries. Oh! for a breath of Martin Luther and his august fellows in South America today to make the dry bones live.

SPANISH TRANSLATORS AND TRANSLATIONS

Spain had its reformers, and one of them, Cassiodoro de Reina, took up the burden of Bible translation, though he was not the first in the field. Escaping from the Spanish Inquisition to England in 1557 and afterward to the Continent, he began a translation apparently from the original tongues (though this is a moot point), using other translations as aids, and issued in 1569 the earliest edition of the complete Spanish Bible. It is connected more frequently with the name of Cipriano de Valera, at first a Roman Catholic monk, then a Reformed Christian. He also escaped to England, took his degree in Cambridge, married an English lady (marriage is sometimes a stronghold of heresy), and spent the last twenty years of his life in revising the "De Reina" ver-

sion. This he beautifully described as his evening sacrifice. One might fancy that the same angel of annunciation who appeared to Zacharias at the time of incense appeared to Valera, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people. At all events his version appeared in 1596, considerably in advance of our English "King James," and has since been constantly circulated in very many subsequent editions, especially by the Bible Societies in Latin America.

A few months ago there fell on sleep in a suburb of this city another master translator, worthy to be classed with these in spirit and power. Henry Barrington Pratt, a Southern Presbyterian by birth and training, but the second missionary of the Northern Presbyterian Board to South America, spent nearly sixty years of his life over the Spanish Bible, and finally in 1886-93 carved out a new translation, which he named the "Moderna," not primarily as a classic, but as a missionary weapon in Latin America. The whole expense both of translation (which amounted to more than \$15,000) and of publishing was borne by the American Society, which has circulated nearly a million copies of it. At this moment, while we are in session here, there is sitting in Puerto de Santa Maria, a suburb of Cadiz, a company of American, English, Mexican and Spanish scholars under the auspices and at the expense of the British and Foreign and American Bible Societies, who, basing their work on the originals, are aiming to blend the best of all Versions, the grace of Valera, the strength of Pratt, the excellences of all others. For this a beginning was made by an American committee which sat in the Bible House in New York in 1910, and translated the four Gospels, basing their work upon the originals, but counting the "Moderna" worthy of double honor; and by another committee under the auspices of the British and Foreign Bible Society sitting in Madrid, which produced the Gospel of Matthew, using chiefly the Valera. These efforts are inspired by the missionary necessities of the situation, not merely or chiefly in Spain, though we may hope eventually there also, but in Latin America. This, however, raises great difficulties, for the Spaniard loves pure Castilian, and we can not ignore his right to it. What our translators most need is what Luther in "Ein Feste Burg" calls "the Spirit and the gifts." This alone can enable someone some day—perhaps it must be a Spaniard in the end—to produce finally a version that may become in a measure to Spain and to Spanish America what the King James is to all English-speaking peoples.

PORTUGUESE TRANSLATORS AND TRANSLATIONS

Spanish, however, is but one key to Latin America. Portuguese comes second, if it can be called secondary. Here, too, the foundations were laid long ago. There were some fragmentary beginnings under Roman Catholic auspices, but the first complete New Testament made from the originals was that of Joao Ferreira d'Almeida, a Portuguese minister in Batavia, intended for the use of the Portuguese in the East Indies, and published in 1687. Almeida was born of Roman Catholic parents in Lisbon, but became a Protestant in Batavia, and labored in European communities in the east, continuing his translating activity in the Old Testament which, however, he never completely translated. His version was finished by other scholars later and published in 1748-53, and has since been published in many editions and widely used by both the British and American Societies in Brazil. It was followed, however, by a Portuguese version of the entire Scriptures in twenty-three volumes, issued at Lisbon in 1781-83 by Don Antonio Pereira de Figueiredo, a Roman Catholic ecclesiastic, but, be it noted, a bold opposer of the claims of papal authority, an enemy of the Jesuits, and in his translation no servile imitator of the Vulgate, but daring to follow the Greek sometimes; really, therefore, in spirit a "near-Protestant."

Our Protestant missionaries in Brazil have been busy for the last ten years over a new translation into Portuguese, based upon the original translation, and using the existing versions and all other helps to make one suitable for the evangelizing purposes of the Protestant missions in Brazil, yet also in idiomatic Portuguese, so that if God opens the way, in due time it may find a place in Portugal itself. This translation has been carried forward under the general pilotage of the American and British and Foreign Bible Societies, each society having appropriated \$6,000 for the purpose.

The New Testament is now published by both Societies. The Old Testament is nearing completion, and has been printed in tentative form. In addition a bilingual version, containing the new Portuguese revision of the New Testament and the American edition Revised English Version, in parallel columns is now going through the press of the American Bible Society.

SOME ROMAN CATHOLIC VERSIONS

A full account of the Spanish translations made by Roman Catholics, as well as the one just described in Portuguese, cannot here be given. The most familiar are those of Padre Scio made from the Vulgate, published in Spain in nineteen volumes, about the close of the eighteenth century, accom-

panied with a Latin text and commentary, but it was so large and expensive as to be inaccessible to any but the wealthy; even the priests could not usually purchase it. Another translation of the Vulgate was made by Bishop Amat, published also in Spain at Madrid, in 1823-24, in two volumes, notably inferior as a translation to that of Scio. Mexican priests in 1831-33 issued a new version of the entire Bible, the first ever printed in Mexico, running through twenty-five volumes, with maps and plates, and with the Latin text, as well as the Spanish, with various prefaces, analyses, etc. It is made from a French version and printed with the Vulgate. All these, it will be observed, are since the translation of Valera, that is, post Reformation, and we may fairly say, in this case, *post hoc, propter hoc*. In the same way, and doubtless for the same reason, Brazilian ecclesiastics have recently issued the Gospels in Portuguese, with the usual Roman Catholic accompaniments, which have obtained a very small circulation in Brazil.

VERSIONS FOR THE INDIANS

But we must not make the common and erroneous assumption that Spanish and Portuguese Bibles are sufficient for our missionary enterprise. Indeed, according to the platform of the Edinburgh Conference, we have scarcely approached the vital missionary problem in South America, namely, the conversion of Pagans—the Pagan Indians, rather than nominal Christians.

The 6,000,000 full-blooded Indians which, according to Report of Commission No. 1, are scattered over South America, and the 1,700,000 in Central America, and the possible 8,000,000 in Mexico, not to speak of the Mestizos, who add many more millions, speak a wide variety of languages, as to which exact information is still lacking. They may be as numerous and diverse as the languages of the North American Indian; nor can anyone say how permanently they will continue. The Spanish and the Portuguese, and in less degree other European languages, will drive many of them out; but on the other hand such conglomerate *patois* as Negro-English in Guiana will spring up like rank weeds here and there.

The first task of the Protestant missionaries, and of their handmaids the Bible Societies, is to provide and perfect the translations; then the Societies must see to their printing and circulation among all these tribes. This has been done in connection with the circulation of Spanish and Portuguese Scriptures, and in the present paper we can only rapidly summarize them, drawing on the records of both Societies.

THE SERVICE OF THE BIBLE SOCIETIES

From the very beginning both the British and American Societies reached out helping hands toward Latin America, to give Bibles in the major languages, Spanish and Portuguese, and later in various other European and even Oriental tongues, and also in the languages of the Pagan Indians.

The British Society, organized in 1804, had well begun the good work before the organization of its younger sister in 1816. In 1806 600 copies were sent to Buenos Aires and Montevideo. In the latter place they had a rapid circulation; even the priests bought them, for British influence was paramount. As soon as this ceased the Spanish bishop called in all the copies under severe penalties.

The American Bible Society was scarcely organized (1816) before its managers secured plates for printing Spanish Bibles, and in 1817 sent Spanish Scriptures also to Buenos Aires, Valparaiso, and to Trinidad and other West Indian islands. There were no official agents at first, but a thousand Spanish Bibles and Testaments, for instance, were sent by a merchant to Lima and sold out in two days, and 5,000 might have been sold, it was reported.

One of the earliest American pioneers in South America and Mexico was the Rev. John C. Brigham, who lived there for several years and frequently communicated with the Society, visiting Buenos Aires, Chile, Peru, Colombia and Mexico. In 1826 on his return he was made Secretary of the Society, serving it with distinction for 36 years.

As early as 1824, eight years after the organization of the Society, it granted \$500 to pay for the translation of the Bible into Quechua, the language of the Incas of Peru. One of its most recent efforts has been the publication of further translations made by Senora Clorindo Matto de Turner, a Peruvian authoress. Our British brethren issued St. John's Gospel in 1880. The American Bible Society in 1901 issued St. Luke and since then the other Gospels, Acts and Romans.

Translation into the Indian tongues is of necessity slow work, retarded both by lack of funds, lack of translators and lack of the art of reading. The forlorn remainders of the once proud Incas, the pathos of whose decline and fall under the iron heel of their conquerors so touched the heart of humanity, still make a strong appeal, but there are other tribes as needy though less famous. Our Society has issued the Gospel in Arawak for a tribe in Dutch Guiana, and in Zapotec for Mexican Indians. Our British brethren are able to report translations in seven languages in South America—Aymara, Negro-English, Quechua, Yahgan, Guarani, Lengua

and Bribri; four in Central America—Carib, Quiche, Cakchequel, Mosquito; and two in Mexico—Aztec and Maya.

The task of distribution is an immense one, and for its successful performance needs the hearty, intelligent and persistent co-operation of all parties to the missionary undertaking.

The American Society has now six regularly established Agencies, as follows: the West Indies, Mexico, Central America (including Panama and part of Colombia), La Plata (including Argentina, Uruguay, Paraguay, Ecuador, Peru, Chile and Bolivia, and part of Colombia), Brazil and Venezuela.

For fifteen years it maintained a separate Agency for Colombia and Venezuela, but the distracted condition of these countries rendered it so difficult that the present plan was adopted with the hope of a more satisfactory one later. A vestige of the activity of the Society is seen in the fact that there appears for twenty years (1854-74) among the list of its Vice-Presidents the name of Hon. Joaquin Mosquera, of "New Grenada," who consented to serve the Society in this capacity.

The British Society has five similar Agencies for Argentina, Brazil, the Republics of the Andes, West Indies and Central America, so that under slightly different groupings, the two Societies maintain a closely interlacing co-operation, and have done so long before that magic word became so familiar. This is notably true in Brazil, where, except in one or two provinces, the states of that immense republic are apportioned equitably between the two Societies.

In the West Indies and Central America our Society leaves to the British all British territory, and labors in Cuba, Porto Rico, where it has the field alone, and also in Haiti, San Domingo, and some of the smaller islands. In 1879 the British Society transferred all its work and its entire stock of Scriptures in Mexico to the American Society, and since then it has done all the Bible work in that country.

Since the establishment of its regular Agencies in these countries it has distributed a little over 3,500,000 copies of Scriptures. Prior to this, however, there was a considerable distribution done through travelers, ship captains, merchants and others, and sometimes by its own representatives appointed for the purpose. This would total possibly 250,000 more copies. The British and Foreign has circulated 3,000,000 copies in all, so that for the first century of Bible work we can report more than 6,500,000 copies of Scripture, mainly Spanish and Portuguese, with a sprinkling of Indian tongues. Latin America cannot, therefore, be called a neglected continent so far as the Bible Societies are concerned. It is not too much to say that they have been the pioneers, breaking the ground, anticipating the organized church, preoccupying

the territory for missionary teachers; at first in more or less desultory fashion, but for the last thirty years by a well-planned and well-organized body of colporteurs under competent government and aiming to reach and cover the whole country.

THE PHILIPPINE ISLANDS

We cannot here enter on the wonderful story of the occupation of the Philippine Islands, the first chapter of which is the gallant attempt of British colporteurs to enter the Islands; one of them losing his life and the other being obliged to flee from the wrath of the priests. This was ten years before the American occupation, and during that time the British Society saw to the making of a translation of the Gospel of Matthew in Tagalog. When the hour of destiny struck (1898) the books were actually ready in Singapore, and our British co-laborer sent its representative, as we sent ours, immediately to the Islands. Since that time our own Society has secured translations in nine dialects, in two of them issuing the whole Bible; and the British and Foreign Society in several more, in one of them (Tagalog) issuing the complete Bible. Both Societies, of course, use Spanish and English also. Armed with these the ground-work has been laid for an evangelical Protestantism in close co-operation with the missionaries of every family.

EARLY BEGINNINGS

The beginnings of Bible work in Latin America seen in the distance of time appear perhaps more picturesque, and are distinguished by some extraordinary features. One of the most interesting facts in the whole story is the brilliant success that attended the first efforts. It seemed at first as if we might succeed in rushing the enemy's position.

The British Society had a magnetic and energetic colporteur in Mr. James Thomson, whose story is almost as wonderful as that of George Borrow in Spain, and perhaps with more striking Bible results in circulation. Starting from Lima in 1824, where he had been living, he made his way along the coast to Guayaquil and, crossing under the shadow of Chimborazo, pushed on to Quito.

Mr. Canton, in his fascinating history of the British and Foreign Bible Society, tells how governors and ecclesiastics were his aids, friars not only were hospitable, but aided him in the sale of the Scriptures within monastery walls, and engaged to take Scriptures on consignment, and governors of provinces supported them in it. Arriving at Bogota, there was held on March 24, 1825, a public meeting of clergy and laity, who voted that it was compatible with their obligation as Colombians and Roman Catholics to establish a National

Colombian Bible Society, to print and circulate the Holy Scriptures in approved versions. At the meeting, held at the principal Dominican Convent, distinguished foreigners were present; dignitaries in church and state accepted office in the society. This was the most striking aspect of what seemed then a general movement, especially in the more enlightened countries, where many were cordially willing and ready to welcome the Scriptures. The Managers of the American Society at once shipped 800 Spanish Bibles to Bogota.

Mr. Thomson went to Mexico in 1827, where, with a retinue of twenty-four mules loaded with Bibles and Testaments, he wended his way through the mountains and forests from Vera Cruz to the Aztec capital. Here he was received by the highest Roman Catholic dignitaries, and his progress at first seemed like a triumph. After a journey through the country, when he returned to the capital, the Dean and Chapter issued an edict forbidding the sale, purchase, reading, or even possession of the Bibles published by the Society, and in spite of Mr. Thomson's appeals and the remonstrance of the civil government and the evident desire of the people to have the Bible, the clergy did their best to enforce the edict among their own parishes. Then revolution broke out, and Mr. Thomson reluctantly retired from the country and came to the United States and finally went thence to England. Thereafter the Bible could only make its way in Mexico in the teeth of Roman opposition.

When the next Bible Agent visited Colombia he found that the National Colombia Bible Society had vanished into thin air and the brilliant signs of promise had faded away.

Many a time and oft since then the incense of burning Bibles, strange fire on the altars of God, has ascended to heaven in many a city and hamlet. It is not long since the high ecclesiastics in a Brazilian city gathered all the Bibles they could and burned them in public, arousing the protests of enlightened Roman Catholics in Rio de Janeiro itself.

THE SITUATION TODAY

It is obvious that the two great keys to the neglected continent are the Spanish and Portuguese Versions, provided we use them and do not let them grow rusty from disuse. They will fit the wards of this curious lock when they are so perfected as to be thoroughly faithful to the originals and thoroughly idiomatic as translations. As the English version was a *scala sancta*, perfected by the building of one man's work upon the others, so the Spanish and Portuguese versions must be perfected. This means large expenditures in money and also much more care and prayer on the part of all charged with responsibility for missionary progress. Pray ye, there-

fore, the Lord of the harvest that he will raise up men who have the gifts of the Spirit to become masters of Spanish and Portuguese and the Indian tongues, and then that he will send forth colporteurs unto his harvest—humble, patient, plodding, often heroic, too little appreciated but indispensable colporteurs.

It means also the training of a body of godly converts by the joint efforts of missionaries, mission boards, and Bible Society functionaries, so that this work may be done with due preparation of heart, enthusiasm, the perseverance of the saints, and technical skill in the fine art of distribution. Let it be never forgotten that the purpose of it all is the missionary purpose, pure and simple—the conversion of sinners and building up of converts in faith and holiness. That this purpose has been abundantly fulfilled it would be a work of supererogation to prove.

The Bible itself has been the most effective missionary and the colporteur an evangelist. Thousands owe their salvation to the Word thus ministered, as many touching instances plainly show.

One of our master colporteurs, Francis Penzotti, now in charge of our La Plata Agency, was himself converted by a Gospel handed to him by a colporteur, and he in turn has filled South America with the knowledge of Christ, though he has been cast into prison for doing so, but the Word of God was not bound.

Such colporteurs for the most part have been and ought to be under the direct oversight and at the expense of the Bible Societies. With this must be joined colportage by missionaries themselves in connection with their own work, but it will not do to leave it to missionaries. The Bible Societies must push it vigorously. It may be fair to repeat they have done and are doing so. During the year 1911 our Society has had 203 agents, colporteurs, and correspondents engaged in this task, or, including the Philippines, 247. It has spent in the last decade \$1,157,000 in Latin America, and counting the Philippines, \$1,300,000. The British Society has spent over \$450,000 in money, not counting the Philippines. Its Annual Reports do not show the value of the books, but they may be safely set down as several hundred thousand dollars more, so that the joint expenditure of the two Societies for the decade will not fall very far short of \$2,000,000. In many ways both Societies have happily stimulated and supplemented each other. The British historian, recounting the travels of their agent at Panama, says he found that the American Bible Society had been there before him at work among the poor Indians and negroes. We have sometimes found them before us elsewhere.

A WOMAN'S WORK IN MEXICO

The eyes of the world are fastened today on Mexico, and the intercessions of the people of God should ascend without ceasing on behalf of this distracted land and especially of the faithful little flock that have been gathered to hold forth the Word of life.

It will interest women especially to know that here alone in the arrangements of both Societies a woman is in charge of the whole work of distribution. Mrs. Francis S. Hamilton, the widow of our long-time Agent, since his death a few years ago has had full direction of the twenty or thirty colporteurs whose arduous task is to carry the Scriptures all over the republic. We have just had our first telegram from her since the anti-Madero Revolution, and she is safe and well and asks for \$1,000 for her work. She ought to have \$10,000. Her home in the suburbs was not safe, and her office was in the zone of fire in Mexico City; but when the outbreak came God sent his angel and an automobile to deliver her.

"The women that publish the Word are a great host," so the Revised Version would have us read the familiar Psalm, instead of "Great was the company of them that published it." This woman we esteem a host in herself.

RELIGIOUS LIBERTY AND THE PROBLEM OF
CHURCH AND STATE IN LATIN AMERICA

H. K. CARROLL, LL.D.

The Latin American Republics got their political ideas, their religious faith, their legal codes and their languages, habits of thought and social customs from Spain and Portugal. Their political ideas were revolutionized in the first half of the nineteenth century, and every one of the score of independent states has a Republican instead of a monarchical form of government. This tribute to the influence of our own Republic is highly gratifying to us. The last throne on American soil, that of Don Pedro of Brazil, was overthrown nearly a quarter of a century ago. Our own constitution, in its essential principles, has served as the model of all those in force from our southern border to the Straits of Magellan. There is not in all that vast territory a vestige of monarchical or foreign domination, except in Guiana and the West Indies.

But when we have given due consideration to this remarkable revolution, no other changes of equal importance are left to challenge our attention. The parliamentary system of Europe is the legislative system of all these Latin states; their codes of law, their court procedure, their habits of thought, their social customs are such as you will find in Spain and

Portugal, and they are not at all like our own. The languages spoken have been somewhat Americanized, but not more so, perhaps, than we have Americanized the English. In financial, commercial and industrial enterprise, there is comparatively little that is not in the hands of residents from the United States England, Germany and other countries. The people themselves have changed but little since Bolivar, San Martin and Hidalgo broke the oppressive Spanish yoke. They hold the reins of government, they make and administer the laws; but the sons tread in the footsteps of the fathers, keep to the old established order of things and look with reluctance and suspicion upon new ideas and new methods. That which is novel and strange must by patient waiting establish its footing as a guest before it can hope for adoption.

In matters of religion they have changed least of all. They inherited the faith of the Spanish conquerors and have learned little or nothing in the intervening centuries, knowing no other faith well enough to compare it fairly with their own. The reputed body of Pizarro is preserved in the cathedral of Lima for the veneration of the faithful, as a noble son of the church, who, though he brought ruin, enslavement and death to the free and happy Pagans, brought also the cross to South America. If with his murderous sword he sought their lives, with the cross-bearing priest he sought to save their souls. These unprincipled Spanish adventurers undoubtedly burned with lust for glory and for gold; but they also burned with zeal for the Church by persuasion, threat, cajolery or deceit to induce the poor Indian to receive the efficacious rite of baptism.

Four centuries of practical isolation (perhaps insulation is the better word) from the currents of life which brought new conditions to the nations of Northern Europe and gave birth to the vigorous Republic of the United States, left South and Central America virtually unchanged, except in governmental ideas. Christian and pagan married and intermarried, mingling the blood of two slow moving races, and the Church, satisfied with outward conformity to the faith, made no objection to the increase of superstitions which the Indian contributed to his adopted religion.

If we inquire why political liberty, such as these countries achieved by strenuous endeavor, did not at once broaden into liberty of thought and of conscience, the answer is that the paramount influence of the Church has been the effectual barrier. Intellectual stagnation (the renaissance is centuries overdue in Latin America), an inadequate system of education, a dormant conscience, a chained Bible and an ineradicable prejudice against Protestantism, making it appear as a system of unbelief and moral evil—these are the means by which the

Church has locked the wheels of progress and held the race in mediaeval conditions.

This preliminary word is necessary by way of preparation for an intelligent understanding of the difficulties, obstacles and discouragements Protestantism has had to contend with in the American countries to the south of us. It is not too much to say that there is no such religious liberty known in any of these countries as Roman Catholics equally with Protestants enjoy in the United States. Even in such states as Mexico and Brazil, where the constitution and laws guarantee religious liberty as broadly as in our own country, and public sentiment approves such legal enactments, the old habits of thought, the old customs, the old prejudices and jealous attachment to the forms of the old faith keep alive the old spirit of intolerance. The old faith is true, all others are false; the old faith is sufficient, all others are superfluous; the old faith is the sole faith, all others are intruders; the old faith we know, love and revere, all others come to oppose and overthrow it. This is the ordinary course of reasoning when Protestantism secures a member of the Catholic flock. The laws are kept in the letter, but not in the spirit; in the courts, but not in the streets. We understand how such apparently contradictory conditions can exist, because they have existed to a limited extent in our own country. We are devoted to the principle of the equality of all religions before the law and the entire separation of Church and State; but that devotion has not prevented some flagrant violations of the principle. Both Protestants and Roman Catholics were enthusiastic supporters of President Grant's policy of national appropriations in aid of missionary schools among the Indians, and it has scarcely been a dozen years since such appropriations, manifestly sectarian, were discontinued. And is not the principle of freedom of thought and conscience violated every time a Mormon missionary is warned not to propagate his faith in town or village and to betake himself elsewhere? The condition of society and of sentiment is the explanation here; and it is the explanation there.

The constitution and laws of Mexico are admirable in scope and thoroughness, and they are of long standing. If strictly observed they would be effective, but they are not strictly observed, because the sentiment of the people is more or less neutralized by their prejudices. Church and State are separate and Protestantism occupies theoretically an equal place with Romanism before the law; the schools are by statute freed from priestly control, and the only valid marriage is the civil marriage, yet the intolerant priest (and the priests are almost invariably intolerant), with the connivance of fanatical civil officials, may instigate violence and have

men and women shot down for the crime of becoming Protestants. And there are a thousand forms of persecution of which the law could hardly take cognizance. Twenty-eight converts lost their lives in one night at the hands of a mob, whose passions had been fanned to fever heat by a fanatical priest. Only a few years ago a priest gathered Bibles from families to whom they had been sold, in Silao, and burned them in the street. Intolerance is cultivated in the Mexican mind in a multitude of ways. In the sacristy of the ornate cathedral of Puebla one may see a mural painting by Chanez, in which the Church, represented by a chariot drawn by fiery steeds, driven by a woman holding a ciborium, is crushing remorselessly under its wheels Luther and Huss, Calvin and Zwingli. When freedom of worship was declared in 1856, the Pope denounced it, in an Encyclical, as an abominable act designed to corrupt men's minds and root out the holy religion. Whatever the State may stand for, the Church stands for intolerance. President Benito Juarez, who beat down the throne of Maximilian and sacrificed the intruder, in spite of the most pressing appeals from Europe, in the sacred cause of liberty, welcomed Protestantism and declared that upon its development depended the future happiness and prosperity of Mexico. Protestantism, it must be admitted, has developed in Mexico very slowly, yet it is developing, and every convert secured is a pledge of amelioration of conditions. Little incidents show that the lot of the convert is easier than it used to be. The man who made candles for the cathedral of Puebla became an attendant at Protestant worship a few years ago. He was warned not to go again. He disobeyed and was discharged. Persisting in his disobedience, he was ex-communicated. But he was not greatly worried, and shortly after was re-employed in making candles for the bishop, who could not find anyone else to do the work satisfactorily.

The presence and influence of foreigners, who are the most important factor in the prosperity of Latin American Republics, contribute mightily to the loosening of the legal fetters upon thought and conscience and worship. The constitutions of all these countries, excepting Mexico and Brazil, until recently prohibited the public exercise of other than Roman Catholic worship. Most of them have been so changed, or are so interpreted as to give freedom of worship to all forms of faith. The Roman religion is still the religion of the State, recognized, defended, supported, save in Mexico and Brazil, given first place on all state occasions, with many peculiar favors, privileges and rights; but neither the officers of state nor the judges of courts seem disposed to deny Protestants full protection in the prosecution of their work which,

of course, involves the securing of converts from the State Church.

In the immense expanse of Brazilian territory all religions are put by the organic law upon a basis of equal right and privilege, none receiving any special recognition or support from the state. This is what Mexico had already done. The anomaly of states whose population is, and always has been, overwhelmingly Roman Catholic, freeing themselves from all exclusive obligations to that Church, disestablishing it and placing it upon precisely the same footing as heretical Protestant Churches, seems hard to explain. It was a Roman Catholic constituency in those two states that voted to reject the insistent claim of their own Church that it and it alone is entitled to state recognition, state protection and state support. When Mexico and Brazil adopted this new policy, not a single European state had taken this course. Our own example was the only example they had to follow. Perhaps the influence of French literature, particularly the literature, inspired by the French Revolution, with its watchwords, "Liberty, equality, fraternity," had prepared sentiment in Brazil, especially for a political system more advanced than any of the contemporary constitutions of Europe.

In all the other states the gains of the past dozen years for religious liberty have been quite remarkable. When the late William Taylor, a generation ago, began to open schools in Iquique, Santiago, Concepcion and other places on the west coast, he could not freely establish churches, except for English speaking foreign residents. He could not openly teach Protestantism to the pupils in his schools. The school work prepared the way for the evangelistic work, and the Methodist and Presbyterian schools have been powerful pioneers for Protestantism in Chile. The state has for years given full protection to Protestant worship, and yet without changing its constitution, which the courts have obligingly interpreted in such a way as to allow the state to do what its organic law seems clearly to forbid.

Two incidents out of many which might be cited will show how ready the government is to protect the liberties of Protestants. Some years ago the Methodist mission, having obtained a site on a hill in one of the best neighborhoods in Serena, near Coquimbo, proceeded to build a modest but substantial church upon it. The bishop of this rather fanatical city heard of it and told the mayor that he must prevent those pestilent heretics from putting up their house of Satan. The mayor, inclined to be compliant, said he did not see how he could do it. "Well," said the Bishop, "you can at least prohibit them from having any doors or windows on the street front." The official, anxious to please the Bishop, promised

to do that much, and laughed as he thought how it would embarrass those troublers of Israel. A second sober thought, however, induced him to write to the Minister of Public Worship at Santiago, and inquire whether the federal government would approve. The response he got was very different from what he expected. He was given a positive order not to interfere with the plan or progress of the building in any way, nor allow anyone else to do so; moreover, he was to see, when it was open for worship, that no one offered any molestation or violence and that no disorder was created. So a bishop of the obnoxious sect dedicated the new church in the presence of a large congregation and there was no interference.

The other incident occurred at Callipulli, in the southern half of Chile. A Capuchin monk who had become a Methodist preacher was holding revival meetings and a number had been converted. The parish priest, accompanied by the *intendente* of the district and a fanatical layman, a druggist, entered the church, and the priest dragged the preacher from the pulpit. The people drove out the priest and his companions and reported the case to the government at Santiago. The government sent a company of armed men to arrest the disturbers of the peace; but the priest and the druggist had fled. The *intendente*, who had quietly looked on, was degraded from office and detectives were put on the trail of the fugitives. At the end of several months they were found, arrested and brought to trial. The druggist, ruined in business, committed suicide; the priest was found guilty and sentenced to sixty days' imprisonment. The laws of Chile do not allow foreign corporations to hold property in the Republic, but both the Presbyterian and Methodist missions have organized hold societies which are recognized by acts of Congress.

In Argentina, Paraguay and Uruguay there is a large measure of religious liberty and the right of public worship and of holding church property is fully secured to Protestants. In some cases, municipalities provide a building in cemeteries in which Protestant burial services may be held.

Peru, Ecuador, Bolivia, Colombia and Venezuela have been slower to move toward religious toleration than the Southern Republics. Until within a dozen years their constitutions gave exclusive rights of worship to the Roman Catholic Church. Indeed, there has been no change in the constitutions of two or more of these countries in this respect, and yet the right of public worship is conceded in all of the group. In Peru a simple change of policy on the part of the government and its courts might leave Protestant churches with no other protection than such as public sentiment combined with

the influence of foreign residents might secure as a concession. The law of 1897, giving the right of association in public or private for pacific purposes, does not apply, the Catholic clergy insist, to Protestant worship. The higher courts, however, have refused to construe either the organic or statute law so as to deny Protestants the privilege of public worship. The significant remark made by a leading paper of Lima in opposition to the clerical clamor for a more rigorous policy, that Peru is not ready to take the Turkish role of intolerance, shows the trend of public opinion. For the first quarter of a century of its history, the Methodist mission in Peru was able to do little beyond its school work. There were two native congregations in Lima and Callao, but they were not assertive or aggressive. Evangelistic activity really began about six or seven years ago, and it has had no other hindrances than such as an intolerant church can interpose.

The advance Ecuador and Bolivia have made in recent years has been quite remarkable. Fanaticism and obscurantism characterized both up to the close of the nineteenth century. Suddenly they broke away from the old policy of intolerance and gave a footing of reasonable security to Protestant churches. In 1905 they adopted laws granting religious liberty, and took pains to let it be known that other religions than the Roman Catholic would have recognition and protection. The government of Ecuador appointed Dr. Thomas B. Wood, a Methodist missionary in Peru, to equip two or three normal schools in that Republic with American teachers, agreeing in the contract that they should be protected in the right of exercising and teaching the Protestant religion, except in schools hours. It paid their salaries and also their traveling expenses. Some were missionaries in other countries and some were sent from the United States.

Bolivia gives a large annual subvention to Methodist schools in La Paz and Cacha Bamba. The establishment of American schools has been a most helpful means, in all Latin America, of removing rooted prejudice and of liberalizing public sentiment. The American teacher and the Bible colporteur have opened the doors of opportunity to evangelist and pastor, winning the good will and confidence of parents, people and officials, but arousing the bitter hostility of prelate and priest.

The obstacles to civil marriage have been the source of embarrassment and humiliation to non-Catholics. The dominant Church insists that marriage is a sacrament and that only a priest or prelate of that communion can lawfully perform it; that marriage by civil process is not marriage at all for any Catholic; that those who live together without the sanction of that sacrament are simply living in concubinage and their chil-

dren are illegitimate. To put such a brand upon decent people and innocent children is cruel indeed, causing untold mental suffering. The courts of Canada will not permit it to be done, even in the Catholic Province of Quebec. Until recently non-Catholics in some of the South American states could not be married at all, except by abjuring their faith and becoming Catholics. The President of Bolivia had a governess in his family a few years ago who was engaged to a Protestant. The head of the Republic tried to find a way by which they could be legally married in Bolivia. He failed, and the couple had to go to Chile for the ceremony. Now civil marriage is possible in Bolivia, Ecuador and in all the other Republics, I believe, with the possible exception of Peru.

Religious liberty would make its way very quickly if the dominant Church were to withdraw its opposition. Indeed, it is making its way everywhere despite the opposition of the Roman Church. We must not expect that Church to change its attitude. No word from its infallible head has either directed or authorized it to change its attitude. It opposes the toleration of all other faiths; it opposes all schools other than those where it has the exclusive privilege of teaching its own doctrines; it opposes civil marriage, a civil registry for baptisms, the circulation of the Bible; and, in short, almost everything over which it has not exclusive control. It was one of its bishops who, only a few years ago, asked the courts of Colombia to declare the printed Bible contraband, under the law prohibiting the sale of immoral and obscene literature! That church entrenched in constitution and statute; in national, provincial and municipal government; in the institutions and customs of society; in the system of public and family life, exerts a powerful, far-reaching, never-ceasing influence. And yet it is constantly losing. Though it never retracts or retreats and never admits defeat; never ceases to fight and never surrenders; never accepts or gives terms of compromise—though it never lowers its flag, it never carries it to victory. Trying to hold the temporal sovereignty of Rome it lost both Rome and Italy; casting its lot with Napoleon III it lost the “eldest son of the Church”; contending against progress in Portugal it found itself facing a Republic which abolished the concordate, disestablished the Church, and took away its special privileges; it has not yet broken with Spain, but it could not prevent Spain’s loyal sovereign from approving legislative reforms which puts the mother of Spanish America in harmony with the modern doctrine of religious liberty.

Stern, sturdy and stately old Church, with so much in its history to revere and so much in its life and purpose to admire, are we to characterize it as the poet characterized the Eternal City—the “slowly fading mistress of the world”?

If such a fate is averted the spirit that possesses the body of its believers in the United States and England must become dominant in the Vatican.

CONDITIONS IN THE ROMAN CATHOLIC CHURCH IN LATIN AMERICA TODAY AS COMPARED WITH TWENTY-FIVE YEARS AGO

CHAIRMAN SPEER: The next topic is the Conditions in the Roman Catholic Church in Latin America Today as Compared with Twenty-five Years Ago, presented by three speakers, who can speak out of personal knowledge and observation. The first is Dr. Meem, one of the Protestant Episcopal Board.

REMARKS BY THE REV. J. G. MEEM

I owe a word of explanation to this Conference inasmuch as I have no written paper, not that I undervalued the work or the character of the Conference, but because I was in a place where I could get no books of reference. I concluded to accept the invitation, trusting to this Conference that it might wish to hear something from a personal experience in one part of South America. My work has been for twenty years in Brazil, so what I have to say has reference to the Roman Catholic Church in Brazil.

We have just heard of religious liberty in South America. In Brazil religious liberty came in with the Republic, not, of course, with the consent of the Roman Catholic Church, but against it. I would like to testify, in passing, to the authorities of Brazil that they have always been very consistent in giving protection to the Protestant speakers, especially in the southern half of Brazil, with which I am more familiar.

As we look back on the Roman Catholic Church in Brazil twenty-five years ago, we find that, politically speaking, her whole attitude has been changed by the incoming of the Republic. Today, nominally, she has no voice in the making of the laws and yet while that is her *nominal* position, her position *de facto* is very different. She still has very great political power throughout South America. It is really very difficult to say accurately whether the Church of Rome has declined in political power in Brazil or not. Certainly our observations lead us missionaries to believe that, soon after the Republic came in, for many years there was a great decline in her political influence, but this has gradually been overcome and notably so in the last ten years, so that the Roman Catholic Church seems to be gaining all of the political prestige that she had before. In fact, we see that now there are quite a number of the Roman Catholic priests who are members of Congress. There are also several governors of the differ-

ent states who are Roman Catholic priests, so whereas politically the Church of Rome was changed nominally, she seems to have regained her power as far as actual facts go.

To some, who may not be familiar with the conditions in Brazil (and of course Brazil is one-half of South America), the Republic came in under the auspices of Positivism. At first Positivism was very firm and very Protestant in its attitude toward the Roman Catholic Church and for a while even succeeded in expelling the Jesuits, but this was soon revoked. While many of the leading statesmen are still nominally Positivists, they seem to have that name only as a slight badge. They do not seem to follow the tenets of Positivism any more than the tenets of any other religion. Positivism serves for many of them merely as a kind of fashionable badge, which with the incoming of the Republic received a certain prominence. But Positivism is clearly on the decline and Romanism is asserting itself as against Positivism. We find that there is a recognition on the part of the Pope in Rome of the Roman Church in Brazil by giving to Brazil the only Cardinalate which exists in South America. A few years ago the Bishop of Rio de Janeiro, Dr. Arco Verde, was made Cardinal. That, as you can well see, shows that in the opinion of Rome there are some characteristics about the Brazilian people that need that culturing care of the honor bestowed by the Cardinalate. Argentina was very anxious to receive a Cardinalate at the same time, but so far failed to do so.

Now let us look at the condition of the Roman Church itself. Twenty-five years ago the Roman priests were more concentrated in the larger towns and cities and especially those of the sea-board. We found great numbers of towns where as in Southern Brazil one with 40,000 people and only one priest twenty-five years ago. Now all that has been changed. In every one of these towns, where they used to have one, they have now from twenty to thirty. We might ask from whence came these numbers that they could put into these cities and we have the answer partly in the fact, that of all the friars who left the Philippines, of all the priests and monks expelled from Portugal and from Spain, the larger percentage of them have come to Brazil. I know on reliable authority, that in the Argentine government, where State and Church are still allied, and the Roman Catholic Church is the State religion, that Argentina refused to admit any of these friars within her borders, but Brazil has received them all and, though it is a sad thing to say, it seems to us who are there on the field that it proved very detrimental to Brazil. These men who have come in such numbers, and also among them many sisters of charity are not of a high grade of character, but rather on the contrary.

When one glances over the field with the sincere desire to see evidence, if possible, of a reform, or of better things, it is certainly very difficult to find anything at present about which to be very hopeful. I am one of those who fully believe that the Roman Catholic Church will always remain in South America and as it evidently will remain it is very much to be desired that it should be reformed in such a way as to help, and not hinder, the progress of the Gospel. But as I said, looking over the field calmly and carefully it is very difficult as yet to see where there is any appreciable reform in the matter of morals. We do see certain indications that that church is headed in the right direction, but she has not taken many steps on the road as yet.

For example, we find there is more of a tendency now than there was twenty-five years ago to have Sunday-schools among the children, but of the character of the teachings in those Sunday-schools it would be very difficult to form an adequate idea or predict what will be the results.

We find also that there is a tendency now in the Roman Catholic Church to have more teaching than twenty-five years ago. Again, twenty-five years ago preaching was more desultory being given only on certain Saints' days. Now there is a tendency in larger towns and cities to have more regular preaching, and they have also put forward some of their best men, some of their best orators, to hold missions, especially in cities like Rio de Janeiro and other large cities. But it is very sad to have to relate that these missionaries seem to busy themselves as much against Protestantism as against Positivism or any other outspoken forms of infidelity.

So, today, as far as we can look over the field, we find that there has been a great advance politically, a great advance in ecclesiastical organization, and a great advance in the number of the workers. The pope has made a great many new dioceses in Brazil, the most recent addition was that of dividing the State of Rio Grande do Sul into three, and making the old bishop the archbishop of the new province.

So we see there has been a decided growth, but as I said, looking (as one would like to see) for evidences of moral reform, it is very difficult to see any great step in advance of what existed twenty-five years ago.

I hope the brethren here will recognize that on this subject, even if one had time to do so, it would be rather difficult to find statistics as to what the Roman Catholic Church is now in all these Roman Catholic countries and what it was twenty-five years ago and, therefore, it seems to me that even if I had had opportunity to study longer this subject, I might have had to arrive at the same general conclusions and these conclusions I give very humbly as the result of twenty years

living in the field, and therefore, of knowing for that special part of South America the special conditions that face us.

As Dr. Fox has well said, Rome is often inconsistent with herself. He mentioned the fact that some years ago in one of the large cities of Brazil the Bibles were gathered together and burned in one of the largest public squares. Yet at the same time that the Bible burning was going on in one place there was a translation being made under the supervision of Archbishop Arcoverde, and one of his first translations of the New Testament it was my privilege to bring to the Bible Society seven years ago. So we find them apparently translating and publishing the scriptures at the same time that others are burning them and all with the full consent of the same church.

In Southern Brazil there has always been a more liberal and progressive spirit than in the northern part around Bahia and Pernambuco. Even in the southern part of Brazil we find sometimes that a few days after the colporteur has been to a town it is possible to see in the various ash cans and dust boxes (before they are taken off) a great number of Bibles thrown into them, because when the priest learns of the Bible being sold in large numbers he uses his influence against it.

The influence of the Roman Catholic Church, in spite of her political power, is not as strong in Brazil as elsewhere, from what I can read of other South American countries. In Brazil we have a splendid opportunity as far as the receptivity of the people is concerned and when we join to this receptivity (which now exists in a larger measure than twenty-five years ago) the fact that the authorities in Brazil are really trying to guarantee religious liberty and neutrality, it offers an opportunity for preaching the Gospel which ought to appeal with ten times the force to all the churches to do more for Brazil than has been done in the past.

Of course, it does not lie within my province to speak of the way in which Spiritism, or Spiritualism, and other beliefs of that kind are running like wild fire through Brazil but they at least serve to show that with all the advanced political ecclesiastical organization and numbers that Rome has today over twenty-five years ago it has not caused any default in the receptivity of the Brazilians, but they are in a very receptive condition today, not only to the Gospel, but to all kinds of belief. Therefore, it behooves us to go in there as never before.

In conclusion I would like to mention one other inconsistency in the Roman Catholic Church in Brazil, where she occupies the same attitude she has always occupied in regard to Free Masonry. It was not many years ago that a prominent man in the government of Brazil, one of the Ozorios,

(a name well known in Brazil) died, and because he was a Free Mason was denied the rites of the Church. Just twelve months ago Rio Branco died, a statesman of international fame whose name is known in many parts of the world. Although he was a well known Mason and had lodges named after him, yet because he was such a prominent character in politics and even in international politics, Rome quietly rescinded her order and in the name of the family took entire charge of the funeral and even the cardinal took part in the funeral service of the best known Mason in Brazil.

I throw out these remarks merely as suggestions on the attitude of the Roman Catholic Church of today in comparison with twenty-five years ago.

The Rev. George Smith, of the United Presbyterian Church, followed with an address on the same subject.

REMARKS BY THE REV. GEORGE SMITH

In comparing conditions in a church, of twenty-five years ago with those of today, one would naturally expect to find enlargement in all departments—numerical growth, deeper spiritual life and financial increase. One would look for expansion, for wider influence, and consequently a profounder respect manifested for her by the adherents and members, and by those who have come under her influence.

But this is exactly what we do not find.

Very manifest changes have taken place in the Roman Catholic Church in South America, during the last quarter of a century, but not through any desire on the part of the officials of that Church, though these very people have been largely instrumental in bringing about these changes. And, moreover, the changes have not been in favor of that church, but quite the reverse.

The attempt made by the Roman Catholic Church to maintain her prestige and continue in the exercise of her despotic reign, has been largely responsible for her present decadent condition.

The very weapon she intended for others, has rebounded and severely wounded herself.

In recalling experiences of twenty-five years ago, one marvels at the present condition, and sees in that a cause for thankfulness and encouragement, and, also for solemn searching and enquiry, for that very *decadent condition* of the once all powerful and Inquisitional Church, spells in large letters—*opportunity* for the Evangelical Christian Church.

This paper does not deal with individuals, but with the Church as an organization, as we know it in Peru, Brazil, Uruguay and the Argentine. These are very representative countries of the ten republics in South America.

They represent the most progressive and the most backward.

The most intelligent and the most ignorant.

The most Protestant and the most Catholic.

Those giving the greatest religious freedom, and the one that still denies that freedom to her people.

Let me give a few points that denote these changes in her condition.

(1) I unhesitatingly say that Rome in South America has lost her *Prestige*.

No true Bible Christian would dare to say that South America has a Christian church in the Church of Rome.

Even many Roman Catholics in the home lands look upon that Church in South America as *bad*. Her life and her teaching have made her incapable of evangelizing that continent after 400 years!

Few intelligent men in the countries named, believe in her today. A man may call himself a Roman Catholic, but he may also tell you that he does not believe in the priests, the Church or her ceremonies. He calls himself a Roman Catholic for the want of a better name. And there are a large number of these in South America living outside of that Church. I have seen men in the street cars in Buenos Aires, years ago, rise and give their seat to a priest.

I venture to say that would not happen today. But instead, one often sees men making uncomplimentary remarks about a priest who happens to be in the car.

A large majority of intelligent men ignore the priests and seldom enter the churches, unless it be on some special occasion as for a wedding or a funeral.

A few years ago the Roman Catholic Church had the monopoly of marrying. The Evangelical churches were simply tolerated and had permission from the Church and State to perform the marriage ceremony. Today, this special monopoly has been taken out of the hands of the Roman Catholic Church in most of the republics.

The civil marriage law has been one of the death blows aimed at the Church of Rome by the people.

Previously those who could not afford the exorbitant fee demanded by the Church, or did not care to patronize her, simply dispensed with any ceremony and lived together, without anything further than mutual consent. This has resulted in vast numbers of children being born out of wedlock—a deplorable mixed up state of affairs.

As a matter of fact, the arrogance, greed and persecuting spirit of that Church, have brought about greater changes, for the opening up of the country to real Christian work, than a mild and friendly attitude would have done.

Whatever position the Roman Catholic Church may have in North America, of this I am sure, that in most parts of South America she has lost her prestige, and forfeited her right to be called a Christian Church.

(2) Rome is consequently losing her power.

There was not a government in all South America that was not controlled by priestly influence, a few years ago. Today, the Church is frequently ignored and voted against.

A most remarkable instance of this happened when Morris was voted by the Government of the Argentine, a substantial sum of money, monthly, towards the support of his 5,000 poor children in his Evangelical Schools in Buenos Aires.

An eloquent Roman Catholic bishop fought long and earnestly to prevent the carrying of this measure, declaring it to be against the Church and the Constitution of the country. But it passed. And Morris is avowedly Protestant and Evangelical, and so are his workers!

In that same city, I can remember that to stand with one's hat on while the Corpus Christi procession passed was dangerous and courting trouble. Unless the hat were doffed it would likely be knocked off. There is scarcely any notice taken of this procession today!

A further proof of the waning power of Rome is seen in the action of the President of Peru. This is Rome's last stronghold in South America, and where there is no religious liberty by law, though in actual fact, there is all the freedom we require for aggressive work.

Our missionaries in Cuzco had become too active in their work, so the Bishop of Cuzco urged the Prefect to stop further progress. • The Prefect called at our mission and urged our men to give up or go more quietly, while he wrote to Lima, the capital for directions.

His friendliness to our men, on the one hand, and his fear of the bishop on the other, prevented him from acting on his own responsibility. Later, he received a telegram from the *President of Peru* telling him not to molest the Protestant missionaries, or to let their work be hindered! The bishop, on hearing this, had a "Pastoral" posted on all the church doors in the province, condemnatory of our work and workers, and especially the Bible. Why, even in Peru, the civil marriage law is in force!

The priests are constantly getting into trouble through interfering with missionaries and colporteurs. It is difficult for them to realize that times and conditions have changed, and the old weapon of authority that was used on their enemies, is no longer theirs to wield.

Look at Brazil! Long before the mother country—Portugal—dared to separate Church and State, Brazil made a clean

sweep of the whole lot, and in 1889 turned down all her priests and Jesuits, at the time Emperor Dom Pedro fled from her shores, and the country became a republic.

One of the greatest signs of Rome losing her power in South America is the open door for Evangelical Protestantism.

In spite of intrigue, of hatred of the Bible, of wealth spent and forces organized to prevent the spread of the so-called "Pestilential teaching of the Apostate Luther and Luther's Bible," Rome is utterly powerless to shut out Evangelical work and workers.

(3) The Church of Rome in South America is losing her People.

Vast multitudes have left the Church which is largely attended by women. And here is the sad side of it! We have failed to meet these disgusted, weary, bewildered people, as they left the Church, to offer them something satisfying—the real, living Christ, as they had left the imitation—and they have drifted away, into Infidelity, Spiritualism, Agnosticism and Indifference.

The Church of Rome in South America has lost her *Prestige, Power* and is losing her *People*.

What have been some of the chief factors in changing these conditions? Let us view briefly factors *inside* and *outside* the Church.

(1) *Factors Inside the Church.*

1. *Her Corruption.* Threefold—Priest, Doctrine and People. The corrupt lives of the priests is recognized by most people who know. This is especially true of the interior of South America. Scores of children have priests for their fathers. The ignorant people are entirely at the mercy of these unscrupulous men whose lives, in some cases, are a disgrace to civilization.

The doctrine taught in most places is as far from the teaching of God's Word as it is possible to be. Works, penances, indulgences, purgatory, virgin, mariolatry, saints, idols—some mechanically weeping, moving limbs, etc., all such doctrine is taught with this end in view—money making in this descending order—mariolatry, saintology, idolatry, immorality.

Is it surprising that the peoples' lives are corrupt? It is a marvel that any are kept pure. There are few moral men—married or single. This corruption has impregnated the home life, social life and business transactions. Such corruption of priests, doctrine and people must inevitably lead to decay in the Roman Catholic Church and bring about the consequent changes in her condition during the last twenty-five years.

2. *Her Intolerance.* There would not be a single Protestant in South America if the Church of Rome could prevent it. It is utter nonsense to speak charitably of a system that is diametrically opposed to all that makes for development and enlightenment. The very idea of there ever being sympathy between the Protestant and Roman Catholic Churches is waste of breath to talk of. Her very bitterness and intolerance of Evangelical work has frequently turned out for the good of such work. Her denunciation of Evangelicals has led scores of people to become curious to see just what Evangelical teaching is like, and in many cases conversions have taken place simply through the priest, in the first instance, warning people to keep away.

3. *Her Meaningless Ceremonies.* These are not only ridiculously childish, but often blasphemous. Is it any wonder that intelligent men turn away from such things, especially when they see the *result* on the lives of priests and people.

There are other factors inside the Church that have helped to make great changes in the condition of the Church in South America, but it seems to me that these three—Her Corruption, Her Intolerance and Her Meaningless Ceremonies have been *some* of the greatest, if not the greatest.

(2) *Factors Outside the Church.*

1. *Education.* With the spread of education there has been a complete change wrought in the mass of the people. This has changed their attitude towards the Church. Information of other countries, people and religion, gained by reading, has broadened the minds of most men in the best parts of South America. They have heard of freedom and longed for it, till the chains of silly superstition have snapped. The people are thinking for themselves and not by proxy, and in comparing the condition of their countries with others more progressive, more enlightened and more Christian, have come to the conclusion that the Old Ecclesiastical Fabric that they have kept up, and which has kept them poor, will not meet the needs of men and women of today.

2. *Commerce.* With the material development of the country, the wonderful introduction of modern machinery, electrical plants, etc., people see possibilities of blessings which have been denied them by their rulers—the priests—and which they conclude will not go well together with the pagan worship and impossible traditions.

3. *Evangelical Teaching.* Nothing brings a change more radical and quicker than the Gospel of our Lord Jesus Christ. And although it is preached in only a comparatively few places in South America, where it has been proclaimed, it has wrought mighty changes in hearts and lives and homes.

Now, it must be distinctly understood that the changes that have taken place in the Roman Catholic Church in South America, have not been any real and deep spiritual changes, nor has there been shown a kindly spirit towards Evangelical truth. The attitude is the same. The error is the same. The subtle, cunning behaviour towards the humble missionary of the Bible is the same. Rome does not, and will not change in these particulars.

She will always remain the greatest enemy of true Evangelical teaching. No overtures, no compromise—unless it be our all—will affect our relationship to bring it closer and more friendly. We may as well recognize the fact that there must be a great fight—we, using spiritual weapons, and, Rome will use anything that comes along.

We simply can't be friendly with that that is opposed to God and His Word.

What use then, are we going to make of these great changes? Note! All the changes are in favor of prosecuting Evangelical teaching. We have more liberty. People will listen to us now, when a few years ago they would not dare listen to an address from a Protestant missionary.

South America is indeed the Continent of Opportunity, but it would not be thus, if these changes had not taken place.

He who permitted the opening up of this—the most magnificent continent in the world—surely has done it for a purpose, and is not this the purpose, for us to evangelize the whole continent?

While I rejoice at the amount of work being done in that priest-ridden country, it is the work that is *not* done that saddens one.

Think of Peru with twenty-one provinces, sixteen of which have no Evangelical worker.

Think of the Argentine with several hundred cities and towns without any such worker.

Think of the 300 or more tribes of Indians, without any work of an uplifting nature being done among them. Not even the Roman Catholic Church doing anything among most of the tribes.

Then you come to the Putumayo—described as the Devil's Paradise—where over 30,000 innocent, defenceless natives have been murdered for the sake of a few tons of rubber.

This is what hurts one, and makes one think that the Christian Church at home has almost lost her missionary spirit.

You are safe in estimating that 35,000,000 of the population of South America have not heard *intelligently* the Gospel of God's grace.

CHAIRMAN SPEER: The last speaker is one who can speak

out of a deep experience and a wide observation, who was for many years in a high and responsible place in the Roman Catholic Church as a visitor of monasteries and who is now a minister of the Southern Presbyterian Church and is on his way as a missionary to Cuba, Dr. Juan Ortiz Gonzalez.

REMARKS BY DR. JUAN ORTIZ GONZALEZ, PH.D.

In the historical realm more than anywhere else, the present is always produced by the past, just as the present and past together create the future. We cannot sufficiently account for the dreadful conditions exhibited by Romanism in South America twenty-five years ago without glancing briefly at least at the many historical factors which from the very start began to demoralize that Church, as we cannot explain sufficiently the uplifting tendencies which appear today without taking into consideration both the last 'Plenarium Concilium Americae Latinae' (undoubtedly the greatest effort ever made by Romanism to restore order and enforce morality in South America) and also the moralizing power exerted by the several groups of Evangelical churches scattered all over the South American Republics.

When the New World was discovered and subdued, Romanism naturally could not bring there any other type of Roman Catholic religion than the one professed by the Spaniards of the sixteenth and seventeenth centuries. The Romanism of Spain was at that time not so ignorant as it became afterwards, but at the same time it was exceedingly intolerant and superstitious and very low in regard to the moral life of the leaders of the church. That accounts for the fact that, in the first fifty years after the conquest of the New World, more institutions of learning were created than in the two hundred years following. But in those centuries the Inquisition was a controlling power in Spain, and that accounts for the fact that intolerance and persecution were among the most distinguishing features of Romanism in South America.

The sixteenth and seventeenth centuries in Spain were the most fertile in the fabrication of miracles, supernatural visions and revelations. There is no town, no matter how small; there is no city, no matter how large; there is no convent or monastery, no matter to what institution it may belong; there is no region either in the north or in the south, either in the east or in the west, where the historian does not find some kind of gross superstition which originated in those centuries. They will tell you in some places that some image of the Virgin Mary which they retain in their church was painted by angels; in some other places they will tell you that the crucifix they adore in their church was brought down from heaven, and so on. That accounts for the fact that the most deplor-

able abuse of Romanism in South America is a degrading and loathsome superstition.

The moral condition of the priesthood in the convents and monasteries of Spain was very low at that period. Some brief illustrations will suffice to convince anyone that I do not abuse Romanism. When, at the end of the fifteenth century and at the beginning of the sixteenth, the great Cardinal Cisneros strove with iron hand and in spite of the Papacy to introduce some kind of reformation, hundreds of friars fled to Africa with their concubines and children rather than live in Spain under the new regulations. Menendez y Pelayo, a Roman Catholic writer, who was both a devout Catholic and very accurate in his statements, relates many instances in which friars and nuns in the sixteenth century were living very immoral lives in some of the convents and monasteries. G. Luis de Leon, one of the greatest and most sound writers of the sixteenth century, in his several speeches to the Provincial meetings, says as a matter of fact that immorality of the worst kind, drunkenness and even murder were not uncommon things among his brethren. Yea more, he said plainly that more than one of his hearers, and some of them at that time in high position, were guilty of those crimes.

It is true that in the sixteenth century Romanism produced such great religious leaders in Spain as Franciscus Xavier among the Jesuits, Peter of Alcantara among the Franciscans, Luis of Beltran among the Dominicans, etc. But they were very rare exceptions. The average priest, friar and nun was at that time of very questionable moral character and those nuns, friars and priests (and not at all the best of them) were the chosen teachers, missionaries and preachers, and religious leaders of South America. Do you not guess at once that they would create there even a worse type of priesthood and conventhood? The more so when new demoralizing influences intermingled with those named above in the religious development of South America. First, civil or royal patronage, through which very often, not merit, but influence placed men at the head of those churches. Second, the secular and regular priesthood were constantly quarreling about their mutual privileges. Third, the extensiveness of the field made it almost impossible for the bishops to oversee carefully and to enforce the canonical laws. I am not at all surprised that the grossest superstition among the laymen and immorality among the priesthood are the most conspicuous characteristics of Romanism in South America. In regard to this second point—that is, the immorality of the priesthood—I said not long ago in defense of Mr. Robert Speer's book, "South American Problems":

In conclusion let me state that the book of Mr. Robert E.

Speer is just the opposite of what the "Catholic World" charges. It is scholarly, accurate, unprejudiced, honest and frank, and I shall add that Mr. Speer has not spoken of a third of the scandals which I know could be spoken of.

I was for twenty-six years a Franciscan friar and served for some years Fr. Seratin Linares, the Commissary General of the Franciscan Order in the capacity of Pro-Secretary and in that responsible position I became acquainted with scores of leading missionaries and with many shameful scandals. I shall give briefly three instances which I think will lead my readers at once to realize with what soberness Mr. Speer has treated his subject.

1. When I was 30 years old I offered myself as a volunteer for preaching the Gospel to the Indians of South America, and as soon as my confessor, Fr. Felipe Bellver, the most prominent preacher in Valencia, learned that fact he said to me, "Oh, my son, how candid and deluded you are; withdraw your application; you do not know that missionaries go there rather to improve the race than to preach the Gospel."

2. Fr. Sebastian Font, a prominent professor in Valencia when I left Spain and who has been for more than thirty years a missionary in South America, where he filled the most responsible positions, told me more than once that everywhere in South America in country churches, the plain and common people place more confidence in the priest who acknowledges publicly a woman as his companion and recognizes as his sons her offspring, than in the priest who claims to be a celibate. He gave me the reasons, but no reader will fail to grasp them without speaking more frankly.

3. The Most Reverend Fr. Gimeno, who was appointed several times Pontifical Visitor to South America, told me that he avoided carefully either eating or drinking in many of the convents there, for fear of being poisoned. I remember he pointed to at least two instances where the visitor was poisoned because he condemned the debauchery of the priests. In some places it is such that the visitor is compelled to punish the breakers of the law by life imprisonment, and they resent the correction with all their might.

I cannot understand why North American Catholics resent that we speak plainly part of the truth. I grant that they do not know the real conditions and judge that church by what they know of their own church here. I grant also that Catholics will not accept willingly the facts reported by Mr. Robert Speer, nor my own reasoning and facts as sufficient evidence of the corruption of Romanism in South America. I shall give some other testimonies.

Few writers have examined so fairly and carefully the conditions in South America as the Ambassador of England to

North America, Mr. Bryce. I quote from his book, "South America," pages 582 and 583:

"Another fact strikes the traveler with surprise. Both the intellectual life and the ethical standards of conduct of these countries seem to be entirely divorced from religion. The women are almost universally 'practicing' Catholics, and so are the peasantry, though the Christianity of the Indians bears only a distant resemblance to that of Europe. But men of the upper or educated class appear wholly indifferent to theology and to Christian worship. It has no interest for them. They are seldom actively hostile to Christianity, much less are they offensive when they speak of it, but they think it does not concern them and may be left to women and peasants. The Catholic revival or reaction of the first half of the nineteenth century did not touch Spanish America, which is still under the influence of the anti-Catholic current of the later eighteenth. The Roman Church in Spain and Portugal was then, and indeed is now, far below the level at which it stands in France, Germany and Italy. *Its worship was more formal, its pressure on the laity far heavier, its clergy less exemplary in their lives.* In Spanish America the obscurantism was at least as great and other faults probably greater. There was not much persecution, partly, no doubt, because there was hardly any heterodoxy, and the victims of the Inquisition were comparatively few. But the ministers of religion had ceased not only to rouse the soul, but to supply a pattern for conduct. There were always some admirable men to be found among them, some prelates models of piety and virtue, some friars devoted missionaries and humanely zealous in their efforts to protect the Indians. Still the church as a whole had lost its hold on the conscience and thought of the best spirits, and that hold it has never regained. In saying this I am comparing Catholic South America not with the Protestant countries of Europe, but with such Roman Catholic countries as France, Rhenish Prussia and Bavaria, in all of which the Roman Church is a power in the world of thought and morals."

It may be that American Catholics will decline to accept as sufficient the testimony of Ambassador Bryce. To argue successfully with a Catholic is a very hard proposition. If you quote writers who are not Catholics, then they will question such testimonies and you will hardly ever find Roman Catholic authorities complaining about abuses because in the last centuries the Roman Catholic Church has followed the maxim of "Washing her soiled linen at home," or as the Jesuits say, "Sweep towards within, never towards the outside." Nevertheless, I hope to produce some reliable Roman Catholic authorities to prove my case. It is a safe historical maxim in

regard to Roman Catholic affairs that you can know the abuses of any given epoch by taking account of the prohibitions of the Councils, because the Councils always aim to prohibit the current abuses. Let us apply this maxim to the South American Roman Catholic Church, by taking account of the prohibitions given in the Concilium Plenarium Americanum celebrated in Rome, May 29, 1899. Let us turn to page 280 of that Council, Titulus XIII, Caput V, De rebus Clericis prohibitis (Concerning the things prohibited to the clergy). I shall give a literal translation of part of that chapter and use the copy preserved in the Congressional Library in Washington.

"With women, even with those belonging to noble families or who are truly modest, have short and cold talks and do not admit them without witnesses into your houses even under the pretext of giving them beneficial advice. It is very becoming that the clergy have only male servants, and if that is not possible, then the female servants by no means should be younger than forty years of age. No clergyman is allowed without permission of the bishop to teach any girl or any woman, even those who are members of the nobility. Let the priests avoid entering the habitations wherein are women even in cases where those women are their relatives, except when the priests go for things strictly connected with the priestly administration."

It seems to me that Council mistrusted greatly South American priests, and since the Bishops and Archbishops who made those laws were all from South America they certainly ought to know more than North American Catholics what the abuses were.

In regard to gambling, the Council was, from a Protestant standpoint, very indulgent. "It is prohibited to the clergy to risk notable quantities of money in gambling," which means that, if the clergy risk less than notable quantities, then it is not forbidden to gamble.

But some Catholics may believe that the testimony derived from the prohibitions of the Council is too indirect to be accepted as a sufficient proof of the immorality of the priesthood. I shall, therefore, give them more direct and convincing authorities and facts. In the Appendix to the Concilium Plenarium Americae Latinae, kept in the Congressional Library, there are some decrees which reveal plainly a very deplorable moral condition among the priesthood; for instance, the Instruction of Benedict the XIV, which begins "*Sacramentum Poenitentiae*" is re-edited as meaning undoubtedly that its enforcement was needed. That decree deals with the duty of a penitent to accuse before the Pope or before his bishop any priest who in the confessional box has allured her

or him to commit some immorality. Let my readers see part of the wording of that decree, page 238. "All persons, either male or female, who in the confessional box or under the pretext of confession have been allured by the priest to do something immoral, are under obligation to denounce such a priest, either to the Pope or to his bishop. If they fail to denounce those priests, they commit a mortal sin, of which they cannot be absolved unless they fulfil such obligation." On page 494 of the same Appendix this question is asked to be answered by the Papal See. "How to legalize under some conditions the marriage of a clergyman who has lived immorally with a girl, or how to legalize the marriage of a nun or sister who has lived immorally with a clergyman." I suppose the Bishop who asked that question did not ask a mere theoretical question, and the insertion of such decrees in the Appendix meant something practical and of daily use.

There are yet more significant decrees. On page 138 a decree issued July 12, 1900, is reported according to which it is stated that there are priests or clergymen who, hoping to be absolved early from their crimes, take part in or stir up political perturbations or revolutions. On page 544, a decree issued April 12, 1894, is reported according to which it is stated that not a few priests of the Catholic Oriental rite live in America, so that they are a stumbling block to the Christian people. On page 484 a decree issued July 21, 1890, is reported according to which it is stated that Pope Leo XIII is exceedingly grieved to learn that a great many priests who came to America from South Italy live so that their lives are a scandal and a shame.

And every one who has traveled through South America realizes at once that the native priests are even worse in their conduct than foreigners. I believe that my contention is proven; if Catholics refuse to accept the trustworthy testimony of Mr. Robert Speer or Mr. Bryce, they are bound to accept as sufficient the testimony of the greatest American Council, called Concilium Plenarium Americae Latinae, the testimony of the Sacred Congregation, the testimony of Pope Leo XIII.

Discussion

THE REV. PAUL DE SCHWEINITZ, Moravian: May I ask whether any of the missionaries from South America can throw light on the subject which has interested me very much, if you have come in contact with any laymen in South America, they tell you that all intelligent people have lost all respect for the Roman Catholic Church. They speak with contempt of the clergy, and so on. How is it possible, in spite of this, that the Roman Catholic Church apparently retains

its power, and according to one speaker has increased its power within the past twenty-five years? That has puzzled me.

DR. KYLE: As far as the political power is concerned, they have political bosses everywhere, and the priests play one against the other and get what they want.

As to this apparent inconsistency, what seems to us a thoroughly inconsistent thing is not inconsistent in their eyes; they do not think as we think. Take a case of this kind—a man tells you he is going to take his child to the priest to be baptized. "You know that the priest is the worst man in this place," you tell him. "I know he is, but people will talk and the child's grandmother would not like it. I do not believe in it at all." So for the sake of their own personal comfort, for the sake of conforming to the usages of society (and the power of fashion is just as great in this country as in South America), the attitude of the average man in South America is simply this: he has lost faith in the priest and in the religion; he says: "If Romanism is Christianity, we are through with Christianity," and I sympathize with him most profoundly. If I believed Romanism was Christianity I am through with Christianity, so say the best men in South America; and the most upright, nine out of ten, are atheists. The man who goes to mass every Sunday and figures in the community as very religious, nine chances out of ten is most immoral. The priests themselves are, most of them (I do not say all), atheistic and immoral. It is no wonder that the people despise the priests, look on them with contempt and, at the same time, fear them because of these traditions of society; it is something in the atmosphere that you can hardly understand unless you have lived in it.

We do not understand in this country what anti-Catholicism is. Our young men drift away from the church, but they are not hostile. If the church is in trouble, they will even give it some money; but the men in South America hate the church, hate the priests and think religion is the greatest enemy of the human race. She has brought it on herself and made the work of Protestant Missions in South America an absolute necessity, if the country is to be saved.

BISHOP OLDHAM: What hold has the Church on the womanhood of the church?

MISS FLORENCE E. SMITH: It is true the men have drifted to atheism, but the women of these same men, their wives and their daughters, are the church's loyal supporters. They are very intense, very narrow, less intelligent, therefore more bigoted, and the priest's hold and the Roman Catholic hold on South America is largely due to his hold on the women; and the men of the country are, you might say, under the con-

trol of their women; for the sake of peace at home, they keep a nominal connection with the Roman Church to be on the safe side, even if in their own heart they seem to despise it.

DR. ORTS GONZALES: Many leading men who do not believe are afraid of the consequences of unbelief and although they hate the Roman Catholic Church, they like better to keep her than to have nothing. The women and many leading men in South America are afraid of the future of their sons and daughters if the Roman Catholic Church is discarded, and they keep it to that extent.

THE REV. J. G. MEEM: There is another feature which explains the apparent increase of power in the Roman Catholic Church, especially in Brazil, viz.: the fashionable side of life. In almost all large towns you will find the Roman Catholic Church uses all the means in its power to attract the masses. They always announce their functions by a series of dynamite rockets, and then if the church function is any size at all it takes place at night when they have fireworks and a brass band, or more, if necessary. Then when you go into the church itself you will find that it is purely a social function. There seems to be no attempt on the part of the people to pay any attention whatever to what is going on. They talk all the time in a conversational tone, not only while the mass is going on, but while the speaker is in the pulpit. There are, along the side of the church, what corresponds to opera boxes, where the principal families go and for which they dress the part, and as the stairs lead up the back of the tribonas, young men visit while the function goes on; it is purely a social function. That will explain largely why you will find many of the men of the place, young and old, going to it, because it is the thing where you will see all the social world, and it requires some courage on the part of a Brazilian not to be seen at those functions, for then he would be counted, of course, without the pale.

Then, when we remember that the larger part of the population of Brazil is nominally (only nominally) Roman Catholic, that means of course that a large part of the voters are Roman Catholics, and that means that the leaders of the government, though they may be atheists or Positivists, have to curry favor with the Roman Catholic Church. I remember a well known governor of one of the states of Brazil, an avowed Positivist, and yet, in order not to displease the Roman Catholics when he was elected to be the leader or judge, as we should say, the chairman, of one of the most important Roman Catholic festivals that year, said as he was a Positivist he could not accept, but his wife would accept and his wife would contribute and pay all the expenses. It seemed to satisfy all the ends he had in view. When we put these

things together, this social side and the political side, we can see, in spite of the fact that most of the men have drifted off into atheism, that explains largely the growth in power of the Roman Catholic Church.

I would like to emphasize the remarks of the lady from Chile. That seems to be largely the case in Brazil. The women remain loyal to the Roman Catholic Church and have influence over their husbands as the traditions of the past have caused them to have.

THE REV. SYLVESTER JONES: There is one point which seems to me should be emphasized, viz.: the influence of the Roman Catholic Church in a social way. When we remember that in Latin America we have a civilization that is Latin, we should not be surprised, knowing as we do how the principles and practices of the Roman Catholic Church are so interwoven in the warp and woof of that civilization, that it will take time to change the conditions. In regard to the women, the general attitude of the men is favorable to their wives being religious; I know where I am at work it is a common saying that religion is a good thing for women.

THE REV. HENRY FORMAN, D.D., of India: I have lived too long among heathen people to listen with indifference or carelessly to the cutting off of a large body of our fellow-Christians from our sympathy and from any place in the work of Christ for the world. I do not want to say anything that seems an impertinence here, yet I think it is a matter of very vital interest to us all.

I was thinking, as we heard that first paper, the statements in regard to the Bible, the statement in regard to our translation of the Bible being a citadel of heresy. What does it mean? These are not anti-Christians. They are Christians. They are our fellow-Christians. What does it mean? We cannot dismiss it with just a laugh or assumption that they are all bad, for they are not. It means, as I think of it, I can see something in it; I can see how it is a citadel of heresy, I presume all of us have seen that. In the west, years ago, when there was such a bitter conflict between Romanism and Calvinism, then the Bible was used as a citadel of heresy, for it was used as proof of it. In Kentucky in the unseen conflict between the Campbellites and Presbyterians, they used certain words in the translation, and, if either side was heretical, the Bible was used as the citadel of that heresy, to which a man ran and was safe. If that is the case between ourselves, we cannot turn down so easily the Roman Catholic prelate who thinks he is using our translation as we should not. He is our brother behind it, none the less. He is a man who emphasizes old doctrines of the church to a degree in which he looks upon us as running after every new thought

and Unitarian tendency, and it seems to me that attitude toward the Roman Catholic Church, and his attitude toward the Bible is not only unfair, but very injurious to ourselves.

Now let me just refer to the note I made here because I wished to speak of it. With regard to one of those translations the remark was made that it will be a weapon in the hands of Protestant missionaries. Now, my dear friends, if that is the purpose for which this Bible is translated you can not expect the people against whom it is to be used to love it. No one loves the weapon with which he is to be assailed. I am only pleading for a sympathetic attitude. We are told they will never take that attitude toward us. That has nothing to do with that in my mind. If we are trying to reach a Roman Catholic people through our fellow-Christians, no matter how far they have gone astray, if we come in a spirit of antagonism he who draws the sword will perish by the sword.

THE REV. J. G. MEEM: I would like to say a word along the lines of religious literature, and explain that one of the reasons why we have so little religious literature in Brazil is, we have always had two versions of the Bible and that, as you see, has militated much against the translations of such works as dictionaries or concordances of the Bible or other similar works, which necessitates taking one or the other of these translations as a basis. Anyone felt a certain hesitancy about choosing one of the translations as a basis of his work. We are hopeful that because of the new translations being gotten out (if all the churches accepted them), more men will be ready to take up translations of dictionaries, literature and works along that line. Sometimes we have valuable tracts down there in Brazil which are translated into Portuguese as bad as can be. It is not always easy to circulate a tract anyway. If the American Tract Society could have their work done by some one who they know is capable of turning out fluent Portuguese or Spanish, it would be very advantageous. It is a great pity when you go to the trouble of having to get a tract translated and printed that it should not be more perfectly translated.

THE REV. ARTHUR J. BROWN, D.D.: There are some questions for whose discussion I have been looking but have not heard. Perhaps they were discussed when I was not able to be here. I do not venture to discuss them now because there is not time. I hope that those who are to speak either tonight or tomorrow will bear some of these questions in mind. For example: What is the distinctive aim of Protestant missionary work in Latin American countries? Does it differ, and if so, in what respects, from our aim in animistic, Buddhist and Mohammedan lands?

Is it our purpose to build up a native church in these nomi-

nally Roman Catholic countries which shall wholly supersede the Roman Catholic Church just as we expect the triumph of missionary work to supersede Hinduism in India and Buddhism in Siam? If not, to what extent should our aim and methods be influenced by the fact that we are not trying to do that kind of thing?

What type of missionary is best adapted to the conditions which exist in Latin American lands? What are his special dangers and difficulties, and how can he best meet them?

To what degree is co-operation or federation practicable? This last question is an urgent one. Mr. Speer, in his admirably clear opening address, told us there are no less than fifteen societies in one country whose population is about a million. He reminded us that some of those agencies should not be rated as societies in the ordinary sense of the term. But making all due allowance for this, is it not a fact that certain parts of the Latin American field have a disproportionate number of societies, while other parts are neglected? The question is one of great delicacy and difficulty. Its discussion is not easy and we differ among ourselves. But we might just as well face the truth that there is a growing determination on the part of givers in the United States to take it into consideration, and that we are not going to get the right kind and amount of support here in the United States until we get together in more effective ways.

The hour is too late for me to enter into any real discussion of the subject, but these questions run rather deep and are fundamental, and it would be highly unfortunate if this conference would be in session for two days and an evening without facing some of these conditions.

MR. SPEER: The first of these most important questions will naturally arise in the discussion of our subject this evening. The subject was put on the program to draw out this very line of inquiry. The other three questions are to be covered in the discussion tomorrow morning.

Wednesday Evening Session

The Conference met together at dinner at the Aldine Association.

THE RIGHT ATTITUDE OF MISSIONS IN LATIN AMERICA TO THE ROMAN CATHOLIC CHURCH

BY BISHOP E. R. HENDRIX, D.D., LL.D., OF THE METHODIST
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No church should undertake a mission in any country without being able to justify itself by the decadent morals and harmful influence of the prevalent religion of that country. The fact of there being a religion there already is secondary to the question of its life and power, and whether it possesses the saving knowledge of God through the name of His Son, for there is but one name given under heaven whereby we must be saved. A religion may have once possessed the saving truth as it is in Jesus and yet, like the early churches in Asia Minor, may have so lost its message as to be shorn of its influence and power. Its light may have so far ceased to shine that its candlestick is without a light, and should be removed out of its place. The salt may have lost its savour and be useless for the purpose of purifying and saving from corruption, and so be cast out and trodden under the foot of men. Such a religion may have had in it the possibility of maturity and completeness, and yet be arrested in its development. It may become narrow in its sympathies and exclusive rather than comprehensive in its work. It may have been intended as a channel of blessing to all the world and yet may have lost sight of its real mission, and so failed.

Such doubtless was Judaism when our Lord "came unto His own and they received Him not." They saw no beauty in Him that they should desire Him. He came not to destroy but to complete, to broaden them anew into the right view of the promise made unto Abraham and to His seed, to emphasize the great messages of the Hebrew prophets as messengers to the race, and to proclaim the truth that made John the Baptist immortal, which was that only sacrifice endures, that there must be a Lamb of God to take away the sin of the world. In proportion as leaders and people lost sight of true righteousness and went about to establish a righteousness of their own, even religion became selfish and corrupt and narrow and wicked. Our Lord was rejected and slain by

wicked men, but they were the most religious men of the nation, its rulers, its priests and its scribes. It was these whom our Lord denounced as mere actors, albeit religious actors, when He said, "Ye scribes and Pharisees, hypocrites, how can ye escape the damnation of hell?" They were a serpent's brood, perpetuating their kind on the earth and even compassing sea and land to make a proselyte, but a proselyte to their own hypocritical views and practices, and so to make him two-fold more a child of hell than themselves. Our Lord justified His own mission because of the failure of Judaism to complete itself, to do for the human race what God had intended it should do, and because of the sad and terrible fact that its mission had become a propaganda of error and unrighteousness. It had a zeal, but it was not according to knowledge, and the zeal of error is not a blessing but a curse. Our Lord's mission was a passion for truth, for the love of the Father to be made known to the world, to save the lost and to restore to all men their birthright as the sons of God, that men might come to their completeness of being through Him who had come that men might have life and that they might have it more abundantly. Our Lord even called others than the faithful preacher of truth and righteousness a thief, who cometh not but to steal and to kill and to destroy, and not the good shepherd who lay down his life for the sheep.

There was nothing narrow and vindictive in all this. He measured all religions by what they did for man, making that the supreme test of civilization whether it was favorable to the truth and to the rearing of children who might be taught by precept and example. While it is the test of any religion that it makes saints, it is the test and glory of the true religion that all its teaching and practices are favorable to the making of saints. Mankind is entitled to the best for its completion in character, its full development in the knowledge of God. This is eternal life to know thee the only true God and Jesus Christ whom thou hast sent. The endless reproach of Judaism is that of every false or arrested religion; it misses the beauty of Christ and crucifies the Prince of Life. It may have Abraham and the prophets and yet slay the Lord of glory. If its development is not toward larger truth and light it substitutes some false god, often a very idol, and cries, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." It is a sure test of the degeneracy of a religion that it withholds from God His due and would divide His glory with another. All that comes thus between us and God but separates us the more from Him and does not unite us the more closely to him. Sacerdotal worship deludes into the belief that God is satisfied by form and cere-

mony, and disregards a life of immorality and avarice. It was a time of crowded temples when men sold the poor into servitude because of an unpaid pair of shoes. Then the solemn meeting became an iniquity, and God cried: "I have had enough of your burnt offerings of rams and the fat of fed beasts." Although God had ordained them He now cries, "I delight not in the blood of lambs or of bullocks. Bring no more vain oblations; incense is an abomination unto me." Temple-treading was not worship. Not one stone was to be left on another when the temple ceased to serve the purpose of true religion.

One, long a missionary in Latin America, declares that the tendency of sacerdotal worship is no less harmful to the priest than to the people whom he serves, even when stoutly opposed by the true worship of the Son of God. Christ alone abideth forever as our sole High Priest. "Wherefore also He is able to save unto the uttermost them that draw nigh unto God through Him, seeing He ever liveth to make intercession for us." But the human priest who deems himself clothed with divine power in transmuting the wafer into the flesh of Christ and in pronouncing absolution from sin, is in danger of regarding sin as a small matter when it is so readily atoned for and forgiven. The immoral lives of the priests, even in our own land where there is an atmosphere of healthy moral sentiment, registers this tendency to deterioration of character. The late Bishop Hogan, of Kansas City, replying to attacks made upon him for his refusal to appoint a given priest to a somewhat wealthy parish, declared in an open letter: "You cannot have that priest. He is not fit for any parish to have. I know more about priests than you do and I have been deceived not less than twenty-three times by deposed priests that were adulterers, thieves, drunkards and notorious liars." He even went so far as to give the name and offense of each, declaring: "I am rid of these priests now and I do not want any more of that kind." He explained that a deposed priest could not be reinstated in the see where he had fallen and so would seek to impose upon some other bishop. How deplorable the state of affairs when in one see the people could be cursed by not less than twenty-three corrupt priests who had to be deposed a second time. What of the state of morals in Latin America where notorious vice marks many priests and there is no moral force to depose them, where husbands forbid their wives to go to the confessional while they themselves never enter a Roman Catholic Church? "Like people, like priest." How dare we withhold the true gospel with its saving power from both priests and people there? It was given as one of the marks of the triumph of the

kingdom of Christ when following Pentecost "a great company of the priests were obedient to the faith" (Acts 6:7). If we are satisfied that we know the truth which shall make us free, we owe it also to those even in the priesthood of papal lands who may be the slaves of sin, while they thank God that they are not as other men. Our Christ has in more than one instance shown his delight in making champions and leaders of those who once sought to destroy the faith or held it in unrighteousness by refusing to be obedient to it.

A religion, too, that does not fit men for self-government is radically defective in its teaching, or practice, or both. Some parts of Latin America are notorious for their turbulence. Some of these countries are known to have had three presidents in one day, outstripping the earth in the number of its diurnal revolutions. The Jesuits who have generally planted or soon controled the Roman Catholic missions in Latin America were strictly paternal in their methods. They did the thinking for their converts, fearing that otherwise they would slip from under their control. Failing to trust them with the Bible, requiring them to believe only what they chose to teach them, playing the role of conscience-keepers to them, they succeeded in keeping them in entire subjection, with arrested power of judgment and without any initiative. Such is their child-like condition today after three centuries of unbroken papal rule, and such it will be three centuries hence if under the same repressing influence. Absolutism in religion leads to absolutism in government. A stable republic in France has come just as the power of Rome has weakened. Atheism and defiance of the papal Church come as a revolt against priestly authority which seeks to suppress all efforts at independent thinking. Even Voltaire "built a church to God" rather than name it for a Roman saint. It was an assertion of independence of papal authority which too often makes unbelievers in place of followers of Christ. The absence of men of the first class, whether in church or state, as a notable thing in Latin America, is due to the fixed purpose of Rome to hold undisputed sway. . . . It is true that Hidalgo, the Washington of Mexico, was a priest, but it was priests that helped to kill him because independence of Spain meant independence of Roman authority. The papal church has always opposed every effort at independence in Latin America, and always will oppose it. The genius of Rome always favors absolutism.

The true aim of Christianity being to develop man, to emancipate him from superstition and ignorance, and to enfranchise him with power of sustained thinking and true initiative, we cannot but look with distrust on any form of religion that contravenes and hinders these birthrights. What

dwarfs man's intellect and represses his power of initiative cannot truly represent the mind and mission of Christ, who has come to give life and to strengthen every human faculty for the exalted service of the Lord of life. What notoriously fails to bring to its utmost best, the best that is in man is a failure as a religion, however much we may admire it as a piece of ecclesiastical machinery. The lamentably weak and unstable governments of Latin America find their explanation in the dominant religion there. Without the true religion the papal faith alone will fail to secure better government. A government by the people and for the people has never emerged under the sway and with the consent and help of Rome. For this reason the great nations have expelled the Jesuits from their borders and even papal countries, as Austria, have forbidden the election of reactionary popes who have forgotten that this is the twentieth and not the fifteenth century.

The mere form of self-government is not a vital question, whether by a constitutional sovereign called king, or a constitutional ruler called president. What is sought is a people capable of self-government and of determining for themselves what sort of self-government, for a British sovereign may reign but not rule while an American president may rule and not reign. The passion for republics in Latin America is largely explained in that neither Spain nor Portugal has ever given the example of a monarch that they would care to own. A limited or constitutional monarchy would seem to be more in accord with the genius of the people of every Latin American country, so far as that genius has been developed. But their seeking to imitate the great American Republic which commands the admiration of the world is pitiable and pathetic when we remember that the men who founded our republic through their colonial councils had been virtually practicing a republican form of government for more than a hundred years before our Declaration of Independence. In winning our independence, Washington became the true expander of the liberties of the English people on both sides of the Atlantic. The Protestant religion always tends to the creation and development of strong characters and of men capable of self-government. It is the religion that must ultimately prevail to create and perpetuate a strong government by the people and for the people. The example of some nations in attempting self-government long before they are capable of it should not deter others from seeking the Protestant faith that can prepare them for it. Such help is needed too in securing the best education for all classes and to remove the reproach of illiteracy that has attended papal domination, leaving in Mexico only fifteen per cent. of the people

who can read and write. It was that condition of illiteracy that led Madero to confess to the writer the immense difficulty of his task of giving Mexico real self-government and of accomplishing needed reforms, which would be possible only when the people were better educated. He declared that all that he contemplated was in the Bible and was possible through the Bible in the hands of his countrymen. When will his dream be realized?

Latin America can show neither priests nor people who read the Bible, a priest rarely owning a book which censures his own corrupt life and false teaching. The people, when a copy comes into their possession, read in vain for any reference to the teachings which make up the substance of the doctrines of the Roman Church about the Mass, the Confessional, Purgatory and the worship of the Virgin. On the other hand they read our Lord's denunciation of the priest who went by on the other side without helping or binding up the wounds of the poor man who fell among thieves not very far from Jerusalem, as well as his denunciation of Jerusalem, the headquarters of the priests who had stoned many a prophet and who were the bitterest enemies of Jesus Christ, their High Priest being responsible for his judicial murder. They see nothing in its pages about the worship of the Virgin Mother, but a woe upon all who refuse to worship the Divine Son. They read there that no one can forgive sin but God and that we must confess our sins only to him. They find that they are in God's word commanded to search the Scriptures that the priest forbids them to read. They read there that it is forbidden to make unto themselves any likeness or graven image and to bow down to it and worship it, while they surround themselves with crucifixes and images of saints and the Virgin Mary and make their prayers directly to them. They eat the supposed flesh of Christ while our Lord declared the flesh profiteth nothing. "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life." . . .

In the Holy Scriptures Christ promises the Holy Spirit who is the Spirit of truth and is to guide us into all truth. The Roman Obedience does not know whether there be a Holy Spirit but requires a spirit of absolute and unquestioning obedience to the authority of the Church. "Ye shall know the truth and the truth shall make you free," declared Christ, while Rome refuses men the knowledge of the truth and holds them in bondage. . . . The weapons of the Inquisition are unknown in the Bible save as they are foretold in that condition of moral baseness when it is said they that kill you shall think that they do God service. When men

dread the influence of freedom, the life of the nation is involved. So it was in France, as Lecky well says:

"The destruction of the most solid, the most modest, the most virtuous, the most generally enlightened element in the French nation prepared the way for the inevitable degradation of the national character, and the last bulwark was removed that might have broken the force of that torrent of scepticism and vice which a century later laid prostrate in merited ruin both the altar and the throne."

The effect of Roman teaching and rule is best seen where it is uninterrupted as in the so-called "States of the Church," those European provinces once ruled immediately by the papal court. Only because restrained by Austrian and French troops did the oppressed subjects of Rome in this worst-governed kingdom of the whole world earlier refrain from throwing off the hated yoke which now they made haste to do. When the Pope was deprived of his secular authority, with the consent and approval of many loyal sons of the Church who had so long suffered under his temporal rule, these were promptly excommunicated despite their avowed loyalty to his spiritual authority. Denounced for their effrontery in professing devotion they were cast out. Latin American states suffered in like manner under rules only one remove from Rome. The Jesuit doctrine that the end justifies the means and the telling of lies for the greater glory of God caused church and state alike to be despised, when the people saw the fruits of such teaching. Absolutism became inevitable. Whatever the Catholic revival of the first half of the last century has done for certain European countries, still loyal to Rome, it did not touch Latin American countries and where the need was greatest. Their present condition is such as to call imperatively for a higher type of religion to save the state. In our sympathy America, jointly with England's Premier Canning, announced the Monroe doctrine to protect Latin America from the ambitious aggressions of European monarchies. The real need was and is for the pure gospel of the strong Son of God and of the power of His resurrection. The true morality is love of Christ. It is the worship of the living not the dead Christ that can save men and nations. Let Mr. James Bryce, our great English publicist, be our guide in Latin America as he describes it as extending from the Rio Grande to the Strait of Magellan, thus embracing all Mexico and Central America as well:

"Another fact strikes the traveller with surprise. Both the intellectual and the ethical standards of conduct of these countries seem to be entirely divorced from religion. The women are almost universally the "practicing" Catholics, and so are the peasantry, though the Christianity of the Indians

bears only a distant resemblance to that of Europe. But men of the upper or educated class appear wholly indifferent to theology and to Christian worship. It has no interest for them. They are seldom actively hostile to Christianity, much less are they offensive when they speak of it, but they think it does not concern them, and may be left to women and peasants. . . . In Spanish America there was not much persecution, partly, no doubt, because there was not much heterodoxy, and the victims of the Inquisition were comparatively few. But the ministers of religion had ceased not only to rouse the soul, but to supply a pattern for conduct. There were always some admirable men to be found among them, some prelates models of piety and virtue, some friars devoted missionaries and humanely zealous in their effort to protect the Indians. Still the Church as a whole had lost its hold on the conscience and thought of the best spirits, and that hold it has never regained. In saying this I am comparing Catholic South America not with the Protestant countries of Europe, but with such Roman Catholic countries as France, Rhenish Prussia and Bavaria, in all of which the Roman Church is a power in the world of thought and morals. In Eastern Europe the Orthodox Church has similarly shrivelled up and ceased to be an intellectual force, but there it has retained the affection of the upper classes, and is honored for its fidelity during centuries of Musulman oppression. In the more advanced parts of South America it seems to be regarded merely as a harmless Old World affair which belongs to the past order of things just as much as does the rule of Spain, but which may, so long as it does not interfere with politics, be treated with the respect which its antiquity commands. In both cases the undue stress laid upon the dogmatic side of theology and the formal or external side of worship has resulted in the loss of spiritual influence. In all the Spanish countries the church had trodden down the laity and had taken freedom and responsibility from them more than befell anywhere else in Christendom, making devotion consist in absolute submission. Thus when at last her sway vanished, her moral influence vanished with it. This absence of a religious foundation for thought and conduct is a grave misfortune for Latin America.

"The view that I am here presenting is based chiefly on what I saw in Mexico, Argentina and Brazil, the three countries in which there is a larger educated class than in the less populous republics. It applies in a less degree to Chile; and there are, of course, exceptions in the three first-named republics also, though not numerous enough to affect the general truth of what I am trying to state. The phenomenon is all the more remarkable because in the days when America

began to be settled there was no part of Europe where religion had so strong a hold on the people as it had in Spain and Portugal. The Conquistadores, whatever may be thought of the influence of their faith upon their conduct, were ardently pious in their way. Even in the desire they professed for the propagation of the faith among the Indians they were not consciously hypocritical, though they never allowed their piety to stand in the way of their avarice."

Now is there no duty which Protestantism owes to the Roman Catholic countries of Latin America? Must they be left without the pure gospel and remain forever the slaves of a medieval Roman superstition? Is there no one to help the lame into the pool of Bethesda when its waters are troubled? Is it nothing more we owe than pity for a backward people who are living in the fifteenth century while the Great Powers are responsive to the light of thought and discovery and the true progress of the day? Because they had Moses and the prophets did Christ deem that he had no mission as a teacher and Saviour to the Jewish people of his time and of all time? He did not come to save the whole but the sick, and all the religion there is in the world today is what Christ brought. That true religion as it is in Jesus, the worship of the divine Son and not of the Virgin mother, that direct approach to God through our one High Priest and Saviour, through faith in whose merits we are justified and not by works of righteousness that we have done, that conscious presence of the Holy Spirit, the Lord of the harvest, all this belongs alone to the conquering faith. There is nothing in Latin America which excludes it save our own listlessness and lack of holy zeal. That which checked the Reformation under Luther and limited its conquests was the arrest of its missionary spirit. Says Macaulay: "Fifty years after the Lutheran Separation Catholicism could scarcely maintain itself on the shores of the Mediterranean. A hundred years after the separation, Protestantism could scarcely maintain itself on the shores of the Baltic." He rightly attributes this change to a change of weapons, when Rome seized the sword of enthusiasm which Protestantism had wielded at first and a vigorous propagandism helped to recover papal territory, as well as to extend papal rule in distant parts of the world, while Protestantism ceased to be aggressive after securing a change of rulers in Northern Europe. Spain found missions to pay when a Spanish priest could win the secret of a silver or a gold mine from his Indian convert in Mexico or Peru and the followers of Cortez could finance a Spanish armada with Mexican ingots. Franciscan monks were able to enlist Indian treasure and Indian labor in building the strong fortresses called missions in California, while Protestantism more and more was con-

tent to organize a mere local militia to guard the home frontiers. As custodians of the truth it was in Protestantism that all the nations of the earth were to be blessed had she gone everywhere with the message and the zeal of the apostles. The future health of Protestantism, no less than the future weal of the backward nations, as in Latin America, depends upon our activity and fidelity in the obedience of Christ. Let Macauley again lift for us the curtain:

"In fifty years from the day in which Luther publicly renounced communion with the Church of Rome and burned the bull of Leo before the Gates of Wittenburg Protestantism attained to its highest ascendancy, an ascendancy which it soon lost and which it never regained. Hundreds who remembered Brother Martin, a devout Catholic, lived to see the revolution of which he was the chief author victorious in half the states of Europe. In England, Scotland, Denmark, Sweden, Livonia, Prussia, Saxony, Hesse, Wittenburg, the Palatinate, several of the cantons of Switzerland, in the Northern Netherlands, the Reformation had completely triumphed; and in all the other countries on this side the Alps and Pyrenees it seemed on the point of triumphing.

"In the very year that the Saxons, maddened by the actions of Rome, broke loose from her yoke, the Spaniards under the authority of Rome, made themselves master of the empire and treasures of Montezuma. The Catholicism which in the public mind of Northern Europe was associated with spoliation and oppression, was in the public mind of Spain associated with liberty, victory (over the Moors), dominion, wealth and glory." Treasure rewarded piety. Thus has Latin America been exploited and bears the marks of such spoliation today. Like the hoof of the Moslem's horse, no grass grows where the hoof of the Spaniard's horse has struck. "Africa begins with the Pyrenees," and Spain shows the northernmost boundary of the Moors. Spanish dominion has ceased in the New World since Santiago, but the Spaniard's ideas of religion still linger among the priest-ridden in Latin America. No negative faith can uproot them. The best remedy for the briars and thistles is the sub-soil plow and the seed basket. The sterilized soil can yet blossom like the rose.

I. Our attitude toward the Roman Catholic Church in Latin America should be exactly that of our Lord toward Judaism in His day. We should come not to destroy but to fulfil. The Roman Church is not without an important measure of truth although greatly encrusted with error. Its creed teaches the divinity of Christ, but its ritual worships the Virgin and Saints. The Hail Marys abound more than the Pater Nosters. Its superstitions constitute the substance of its faith.

Rome makes the Word of God of none effect through her traditions. The unfed people need the Holy Scriptures and the privilege of reading the revealed will of God. Missions should give the word of God to the people in their own vernacular that in the language in which they were born they can read the wonderful words and works of God. The right arm of our missionary work is the help given by the great Bible societies of the world. Nor can we hope for a safe and sure foundation of the work of evangelism and of education without the Word of God.

2. Much attention should be given to expository preaching such as the apostles used in expounding the Old Testament to those whose minds, as well as the Scriptures, need opening to understand the word. We should create a hunger for the word of God so that the colporteur may be welcome in every place. The missionary must become the forerunner of the school through the passion of the people to read that they may know for themselves the divine message. Preaching by exposition should be accompanied by preaching by example and exhortation, even beseeching men to be reconciled to God.

3. The fundamental doctrines of evangelical religion, too, should be much stressed in Latin America in contrast with the doctrines of the priests, who if they preach at all do not know the truth as it is in Jesus. As in the days of Luther, a people who learn to read the Bible in their own language will ask why the distinctive doctrines of Rome do not appear in its pages and will become the more eager for what is taught there. Catechisms for the children will often be eagerly read by their parents. Our own schools are essential in educating our converts while the parish school will undo our work. The printing press and all other auxiliaries found helpful in the Church at home are all the more needed in Latin America.

4. The Latin American is naturally courteous and readily responds to kind and appreciative words about his country and his children and his home. We cannot withhold these from a people whom we have learned to love and whose salvation is ever on our hearts. Common courtesies can never be forgotten nor neglected among a people to whom they are a test of good breeding. Our Lord won a Samaritan village by asking for a drink of water.

5. Contributory to all this, missionaries should avoid controversies with each other as well as with the natives. "If it be possible, as much as lieth in you, live peaceably with all men," was Paul's message to the Christians in Rome. Controversy, like anger, usually opens the mouth and shuts the eyes. If forced on us we may not always escape, but we should not invite it.

6. The weakness of the Reformation was when Protestants against the wicked teachings and practices of the papal church began to attack one another. In place of a united front against the most centralized organization the world has ever seen they soon broke up into fighting sects, disfellowshipping each other and even burning one another. Happily we have had no religious wars in America and should see that our imported differences should not be repeated in Latin America in a way to hinder the kingdom of Christ. While we may have no surplus of fraternity at home, let us export some of our best that it may be multiplied in the fertile soil of our foreign fields. It is not Methodism or Presbyterianism or Congregationalism that we are seeking to plant in pagan or papal lands, but Christianity. Let the Church in America salute the Church in Latin America with a united front and a united message of love and grace. It used to be charged that Rome sacrificed all things for unity, even truth itself, while Protestantism would sacrifice unity for truth. Happily this is no longer a duty or a necessity, but we should be willing to sacrifice denominational pride of numbers that Christ may increase while we decrease. He who will lose his life shall find it. He is greatest who is servant of all.

7. Some Protestant churches whose theory of apostolic succession and priestly order and sacerdotal worship have much in common with the Church of Rome have been embarrassed at the thought of attempting missions in lands where the Roman Catholic Church is dominant since its formal creeds and much of its ritual have so much in common with what is to be found in their own Book of Common Prayer. Nor should we ever forget the fact that for so many centuries that was the only Church and the custodian of the truth, as Judaism was in its day. Wherever there is a Church or a religion that knows enough of the spirit of Christ to bleed and to bless we dare not forbid them because they follow not us. But where after nearly four centuries, as in Latin America, we find a kind of baptized paganism, where there has been little more than an exchange of one species of idolatry for another; where illegitimacy and illiteracy abound and the dominant Church there is unable to correct either; where priests are so notoriously immoral that wives are forbidden to attend the confessional and men ignore and despise the Church of Rome that has after centuries failed to command their respect and their confidence; where brigands can purchase absolution by sharing their booty and harlots the price of their shame; where the state is so corrupt as to promote hired assassins to places of trust as a reward for their cowardly brutality; with such a state of confessed and notorious debasement and immorality that smells to heaven the duty

of Christian missions is that of the Good Samaritan, where priest and Levite passed by on either side. It is at once the parable and the example of our Lord.

Discussion

CHAIRMAN SPEER: We have ample time for the discussion of this important question Bishop Hendrix has opened for us. As the discussion this afternoon indicated, there are probably diverse points of view with regard to some of the issues involved in this question. Should our aim in our missions in Latin American lands differ from our aim in missions in other lands?

Ought we to build up separate evangelical churches in the Latin American lands?

Ought we to expect the Roman Catholic Church in these lands to be opened to reformatory influences and should we include that as part of our missionary policy—the deliberate effort to fortify and strengthen that which is best in the Church of Rome?

Ought we to say anything about the Roman Catholic Church in our propaganda in South America, or should we confine ourselves strictly to the positive proclamation of the content of the Gospel?

Ought we to cultivate friendly, personal relation with ecclesiastics in the Roman Catholic Church, or should we hold ourselves entirely aloof from them?

There are many questions of this character which confront every missionary doing work in these lands, which he must answer as determining the character of the work he is going to do, his methods and relationships. These and all kindred questions it was the desire of the committee to have brought out for frank constructive discussion in the conference this evening in connection with this subject.

DR. GONZALEZ: I believe that in regard to this matter, missionaries will find instances in which they will find a Catholic with some knowledge of Jesus Christ, some knowledge of the plan of salvation. More than that, I have been a Catholic myself, and I do not doubt some of them, with some obscurity commingled with traditions, know enough of Jesus Christ to be saved, but these are exceptions; but the Roman Catholics will tell you, and they are right, that they have all the fundamental doctrines of Christianity. They believe in God, in the Holy Trinity, in the atonement, in salvation through Christ and by Christ. (I don't know whether I make myself understood, I would like to be asked if I do not.) I am a Protestant who is not afraid to face the Roman Catholic Church and to face the Pope himself, but at the same time I would like to give my experience in reaching Cath-

olics. I like very much the illustration of Judaism. I do not doubt when Paul preached he even circumcised Timothy, and I do not doubt the Catholic Christians in the first period were in some way keeping some Judaism, but taking in Jesus Christ. I do not mean we must keep any tradition. I was in Detroit in December, and after one of my sermons, a man came to me and said: "You are not right; you have spoken as if we did not believe in Jesus Christ." I asked: "Do you believe in Jesus Christ?" and he said "Yes." I said: "Do you take Him as your Saviour and Redeemer?" and he said, "Yes," and I answered him: "If you do that honestly, I will call you a Christian." What I mean is that many know Jesus Christ, but many take, together with Jesus Christ, the Virgin Mary, and many persons do not know anything about Jesus Christ and do not know anything about the plan of salvation. They may be baptized, but do not know anything about Jesus Christ and the plan of salvation.

BISHOP OLDHAM: I am bothered when I remember that Jesus was intensely compassionate toward sinners, but that same Jesus was so stern in His denunciation of Pharisees and hypocrites. My bother is to know which attitude I am to take with reference to the ecclesiasticism of this whole system; there is a little difficulty. I think it is easier for us who are out of the Catholic influences to have the large attitude, but the other people who are down in the ruck and have to come in contact with the fertility of method which is bound in the whole system, find it a little harder to maintain the attitude of compassion toward sinners; that is where the real difference is in the whole matter.

When it comes to the other larger matter, what method are we to pursue, as to how we shall register our desire? With the hope of overturning the kind of shield which that kind of clergy throws around the situation, in the hope of improving matters inside of the system by beautiful examples of fine living inside of it—no matter what the fine ideas we hold and express, when you come to work out the plan, you will find it necessary to work out pattern churches, and I am inclined to think it would pay the Roman Catholic Church to subsidize the Protestant churches to create pattern churches.

Take the Philippine Islands; I am sure that the presence of actual Protestant churches is a means of grace for which Archbishop Hardy ought to be devoutly thanking and praising God. Indeed Archbishop Hardy said, when I was introduced to him by one of his old friends from St. Louis: "I want to thank you, sir, for the admirable work that you and your people are doing in these islands." I think he was telling the exact truth at the time. We could not be doing that work if we were not absolutely creating pattern churches, or

as near pattern as we can get out of the material at hand. I am inclined to think that the real help is to be brought about by the creation of non-Catholic churches, which hold Christian virtues, as well as Christian doctrine.

REV. JOHN FOX: D.D.: I would like to make one suggestion, which has not been brought out very clearly. We have a right to be guided by experience, and, while our experience has not been all that we would have desired, yet there is something that has been gained when we think of the circle and family of churches with which we are connected in all of its length and breadth. The present condition of Protestant Europe is not all that it ought to be, and there are many things which we deplore in our own churches in America. But is it not true that whatever of virtue and Christian grace and spiritual establishment exists in Europe or America has been accomplished by the fearless, kindly but unhesitating proclamation of the whole counsel of God as it has been made known to our fathers and to us. Certainly wherein Protestant leaders or Protestant followers have at any time fallen into bad habits of wrangling with each other, or using intemperate speech against the sins of Rome, they have just that far detracted from the progress of their own churches. But making all the concessions and confessions we must make as to our own mistakes, it certainly remains true that England and Scotland and the north of Ireland have been made what they are and this country has been given the pure and undefiled religion which it possesses because men have not hesitated on all proper occasions and in the right way to speak the whole truth about the things at issue between ourselves and Rome. You can win South America on your knees but not with weak knees; not if you go there with any disposition to hold back the truth because it will be unpalatable to those to whom we speak. "Preach the preaching that I bid thee."

You say many times the missionary is tempted to engage in unprofitable controversy. Undoubtedly that is true. If he can simply persuade these people to take our Bible and read it, we will gather many; we have gathered many already by that means. That has been the history of our missions in Latin America. But now we are face to face with the questions raised by Dr. Brown and Dr. Speer. Unless the whole Protestant Reformation was a mistake, we are bound to establish churches of our own faith and order. With every kindly inclination to all about us, with every helpful fellowship toward the Protestant family we must go to South America to establish Protestant churches. Unless we do this, we will weaken our initiative and fail in the long run. I believe it is perfectly compatible with this that there should be the

closest possible co-operation in the fellowship with each other, that we should be helpful to one another, but when it comes to the real issue and crux of the situation, we will have to continue to proclaim the gospel which our forebears taught us, justification by faith without the mediation of ecclesiastical brokerage between us and God. Make these things clear and plain everywhere, not by wrangling but by convincing preaching.

I am tempted to tell the old story of the colored preacher who proclaimed to his congregation the duty of controversy: "Because," he said, "without controversy, great is the mystery of godliness."

The form in which that controversy is to be conducted is a serious question, but we must not hesitate—that is the important point—we must not hesitate, with all love and humility to stand in South America as Martin Luther stood in Germany, "Here I stand, God help me. I cannot do otherwise."

THE REV. T. B. RAY: I must confess I am not interested in missions in South America as a polemical affair. And I think if we undertake missions in any Catholic country in a polemical spirit we will fail to do the work of Christ, and I believe in standing faithfully to the truth as we believe it; but our spirit, the spirit of our approach, the spirit in which we live amongst any people, will very largely determine the success of our work. It has been true that many missionaries in these Catholic countries have gone in a polemical spirit and many of them have failed in their mission largely because they always bear around on their shoulders a chip which they hoped some one would knock off for the sake of an argument. They were quick at that. A man ought to be quick at argument, if it is necessary to maintain his point, but he ought not to provoke it if he can help it. I think we ought to have before us as our aim, as we try to preach the gospel of Christ: Here is a great unmet need; the gospel is not known. If we look at the facts, we will be assuming the whole continent is possessed by the Roman Catholic Church, but that is not so. There are many cities in South America of considerable size where there is no Roman Catholic organization whatever and there is a great need of the gospel, which the Roman Catholic Church itself is not able to meet, and those people need the gospel, therefore we must bring it to them; and here we are faced by the fact that the gospel is not given to the people, therefore it is our duty to give it, not in the polemical spirit, but because here is a need, a lack, and as we attempt to meet that, we will be able to settle what seems to me to be the minor question as to our relationship with the Catholic Church in that country.

In other words, we do not want to go to Latin American

lands for the purpose of raising a fight on the Catholics, but to preach the gospel of Christ to people who do not know it, and if we find (and we are sure to find that in some sections) there has been the grossest sort of twisting of truth so that we could not recognize it as truth, you will find some places where idolatry is just as rampant as it is in the heart of China. The faithful there should preach the gospel, not fight the Catholics, but to tell the people the truth of Christ. When we have done that I believe that we have fulfilled our mission.

We must use methods, of course, to get the sympathy of the people, use schools and all that, but bear in mind that the spirit of our Saviour should be upon us. Here are our brothers in the flesh who do not know it and they have not the opportunity of knowing it; let us preach the gospel to them.

I have been in many sections in South America and have never been to a building for a gospel meeting when it was not jammed with people. Let us give them our Lord; let these other questions be secondary. If it is necessary to argue it out with some priest, let us do it; but that is not the main thing. Let us go in the spirit of Christ, not in the spirit of controversy.

THE REV. ARTHUR J. BROWN, D.D.: I am grateful to Dr. Ray for saying these words. I wish some epitome of what he said might go out as the characteristic thought of our conference. I have been afraid our work might be determined as a mere polemic against the Roman Catholic Church. Let us not solace ourselves with the thought that if we break down the power of the Roman Catholic Church in South America we shall necessarily have bettered the situation. The power of the Roman Catholic Church has been broken down in France, and the missions in the West show it is comparatively easy to break the faith of a Mormon. You may have seen the statistics published in regard to the Imperial University in Tokio. There are five thousand students, and some one conceived the idea of asking their religious affiliation. The result was:

Confucianists	6
Skintoists	8
Buddhists	300

Here you have all the religions of Japan.

Christians	60
Atheists	1500
Agnostics	3000

So that, out of nearly five thousand students, forty-five hundred deliberately classified themselves as Atheists, or Ag-

nostics. The last, I think, is worse than the first. I would rather, as a missionary, deal with a Confucianist or Hindoo or Shintoist than with an Atheist or Agnostic. Here is a parallel. We do not yield one iota of our positive Protestant convictions, nor do we by any means condone the evils which exist in the Roman Catholic Church in Latin-America, but we are not there to conduct a polemic warfare but to show in the language of the Apostle a better way.

H. K. CARROLL, LL.D.: I have always believed it our duty, privilege and obligation to send missionaries to Latin-America. I think it is as much our duty as to send missionaries to any other part of the world, and I agree very heartily with what Bishop Hendrix said as to his third point, the kind of Christianity that we ought to take to South America is not of the controversial sort. I do not believe the controversial gospel will win nearly as many as the gospel without controversy. I think it is said somewhere in the New Testament that the gospel is first pure, then peaceable, and I think we ought to go to the South American people with the positive aspects of the gospel of the Lord Jesus Christ, and I believe we shall win far more than by the other method of holding disputations. The Methodists have tried both kinds, one on the East and one on the West, and the results are better on the West side where we have presented the truth, where we have not produced debaters. It is perfectly natural that this should be so because no man who has been born a Catholic, and perhaps baptized Catholic is very favorably inclined to the missionary who comes to him to deride and denounce his church. I do not think we ought to do that. It seems to me we ought to present the gospel there as we present it in this country. We do not pitch into the sinners of our congregation and tell them how black they are. We say: "You are awful sinners," but we don't set apart those who are unconverted and say: "You are sinners above all others," but we present the gospel and invite all men to come to the Lord Jesus Christ and be saved. I am inclined to think that is a good method, the best method in South America. I am one with what Bishop Hendrix and Dr. Ray and Dr. Brown say, and I believe we have a very difficult part to perform in this country in order to draw proper attention to the needs in Latin-America. We have got to speak in our churches, and in order to show the necessity of sending the gospel to Latin-America we ought to explain that while South America and Central America are nominally Christian, they have not Christianity in reality, and in order to do that it seems to be necessary to say things that reflect seriously on the Roman Catholic Church. The difficulty of the missionary is not comparable with what we have to do. On the other hand, when we go into our Protestant

congregations to speak of conditions in South America, their minds immediately revert to the condition of the Roman Catholic Church in this country, and they cannot understand why we are sending missionaries to South America to convert Roman Catholics when they are brought in contact with those who are living good Christian lives. I know priests who are living good Christian lives. I do not know any who are not. When you are speaking to American Protestant churches you are speaking to many men who are coming in contact with members of the Roman Catholic Church and have high respect for them, and it is very difficult for us to convince them that we have a real call to send missionaries to South America. We have got to go into the condition of affairs and that is unpleasant. We have another difficulty also. I have spoken in many churches regarding the conditions as I saw them in South America. I do not think I have ever spoken but that some one has come and said, "There are Catholics here to-night;" and they said it in a critical way, as though I had violated the courtesies in some way. That seems to me a very great difficulty and I do not know how we are going to overcome it.

As far as the Roman Catholic Church in this country is concerned, I believe it ought to be treated with Christian courtesy and consideration and with as much sympathy as we can bring to bear, and I think, indeed, the same is true in regard to the Roman Catholic Church in South America. Some of the things they do are admirable. When I was in Rio de Janeiro, Mr. Tucker told me that an Archbishop had brought out a translation of the Bible and was distributing it. Why should not such a thing as that on the part of the Roman Catholic Church be welcomed with sympathy, and whenever we find any evidence on the part of that church that it wants to reform, let our missionaries give it all possible recognition and help. It seems to me that this is a reasonable attitude, and if there are any missionaries who go to these countries and have the idea that the Roman Catholic Church can be reformed, and it is not worth while to build up an evangelical church, why should we not say "Godspeed" and let them try it. I am inclined to think that they will be disappointed. If the thing can be accomplished, there will be great gain, so it seems to me, so far as the attitude of the missionaries on the field is concerned; and I am judging from years of administration of Catholic America, and visitation of South America and Mexico. It seems to me, as far as the missionaries are concerned, their policy is more easily determined than our policy here; when we come to arouse our churches and try to awaken an interest in Latin America, how are we to do it?

I confess that that is to me a great difficulty and I hope some one will show me a way to do it.

MRS. BAUMAN, of Argentina: If we are to have any uplifting influence in the Roman Catholic Church, it will be by establishing strong evangelical churches.

MISS WOOD: I feel we should not be true to the spirit of the year of grace in which we live unless we as a conference look toward an experiment. We are almost here within touch of the Rockefeller Institute and Sage Foundation. The same spirit which they are showing, we, who are interested in foreign mission work and determined to try a new experiment and find a new way, must exhibit. We have, this afternoon and evening, had a patient lying upon the operating table. We should like to think of ourselves as experts, and have been gathered in the amphitheatre and watched the opening up of that patient. We are all agreed on a malignant growth or diseased tissue. A few years ago, medicine and surgery in looking at cases of that kind, said "a hopeless case," and that case was put down as hopeless. Today Dr. Flexner and every great surgeon and medical man says, "I am not clever enough yet to cure that case." He does not put it up to the case. He says, "I do not know enough yet."

As we look at the Roman Catholic Church we will all agree that there is the difficulty, but I believe we ought to look at it ourselves and look at Jesus Christ and ask Him for knowledge to cure this case. I am thankful for every ideal congregation that can be planted in Latin America, and yet I hope that a group of men and women, such as I believe this to be, are almost experts, and I believe that a group of men and women such as we are, ought to so study that case that we shall know what to do and that we ought to look toward the development of such gifts as Dr. Carroll spoke of, as love, sympathy and friendship and Christian tact to do that thing. And I believe, if we shall evolve such a person, that Dr. Carroll will not say he does not expect him to succeed. I hope every one will be back of him and give him all the influence we possibly can to the value of the thought, and make it possible for him to do this service. I do not know whether we ought to cite the wonderful superhuman knowledge of Jesus Christ in speaking of the conditions of His time, as excusing us for taking quite that attitude; we have not that supernatural knowledge, and I believe He has asked every one of us not to judge, but to love, and serve abundantly.

BISHOP HENDRIX: I would like to add one word. I would not despair of Rome anywhere. I know their Archbishops, and Cardinals and Bishops and Priests, and they must have some modicum of truth. And I try to find a point that I can establish between a Romanist and myself. An admirable

prelate to whom I referred awhile ago had the courage of his convictions and in an interview I had with that man in his study he said, "Bishop, pray for me." I have been ashamed ever since that I did not have the manhood to ask him to pray for me. We have exchanged calls. When he was in poor health I have helped him off the car or the train, and having then had the motorman speak to me about it, and I have told him that that is only what should be true of any Christian gentleman.

Let me give an instance of what has to be done sometimes in South America. There was a Roman Catholic Bishop there in feeble health. Two of our missionaries were wise enough and Christian enough to call on him. He was gratified when they said: "Let us talk about religion. Bishop, why don't your priests preach more?" And he said: "They are too ignorant—they don't know enough to preach, and my congregation is made up of mule-drivers and my predecessor was a blind man. Many of the parishes are vacant, and might as well remain vacant as to put in the priests we have had to put in, and I do not want to live but am afraid to die."

What an opportunity that was to reach the head of the diocese by faithful, sympathetic men. Who knows what an attitude of firmness on the one hand and weakness on the other hand might have accomplished. The very Jewish church which crucified Christ had a Nicodemus. So there was an anxious heart that wanted to talk about religion. Joseph, welcomed the body of Christ. The priest may be one of the faith making a convert of a fellow man that once despised the faith. He may be one. At the same time we must hold up the banner, be unmistakable in our views, and if, by their own confession they are hypocrites, I will agree with you.

THE REV. W. I. HAVEN, D.D.: I do not feel I can add anything to this testimony, yet it seems fitting to any one who has this subject on their heart to express themselves this evening.

This Fifth Avenue runs directly so it would go into the city of Lima, Peru. This is a figure that shows our connection and interest and nearness to it. We certainly ought to go there in the spirit of trust and ought to recognize all that is Christian there. I was showing to my neighbor, Mr. Grant, on the train a volume sent to me by a Roman teacher in Buenos Ayres called "The Biblical Book." It is a little volume of selections of Scriptures in Spanish and one in English. It is a selection arranged on the great ethical questions of obedience and of purity, honor, and truth; and the selections, or rather the texts from which these selections are made are summed up at the end of the chapter. I suppose I have looked over hundreds of volumes, and this is the best one I have seen. I

would rather carry it with me as a little compendium of the teachings of Scripture on charity, kindness, judgment and truth on all these themes than almost any book I know. You have got to skip the cases where Mary is brought in, not offensively put forth. We have got to give honor where honor is due, and there is no question but what honor is due to a great many in that great Roman communion, and we do not go down there—and I do not think any one who has spoken tonight thinks that we go down there with the purpose of having a battle royal with the forces of Romanism in the sense of argument and debate. That is not the purpose with which missionaries ought to go, except individuals who have the spirit of debate in them; but that has not been the motive of our Protestant missions in Mexico. It is not back of the work of the Bible Society I represent. We go to carry a cup of cold water to men who are thirsty. If anybody imagines that there are not thirsty people in Latin-America they want to read the stories that come to us of the blessing of the carrying of the gospel to those people. We do it to bring to people the truth of Jesus Christ which they will get in no other way; as one of the men working on one of the mountain sides of Mexico said: "I was like a tree withering at the roots, and when the rain came I was refreshed, my soul revived and was quickened." One could take the whole time of this conference simply reciting personal instances of individual souls that have been refreshed by the simple gospel as given in the Gospels. It is no doubt our duty to carry that story into Illinois, Chicago, Buenos Ayres, up among the Indians, anywhere on the face of the earth. Thank God we do. We are talking about the gentleness of our Saviour, and if there is any example for us in missionary work it is in our Saviour. That is the most potent influence that we can lift up. But if ever there was any one from whose lips came words ready to cut to the marrow it was from the lips of our Saviour. If we believe our missionaries in New York City or Rio de Janeiro or Buenos Ayres who see men under the cloak of religion robbing the houses of the poor and do not speak out, we are certainly not standing for the gospel of Jesus Christ our Lord. We should certainly be gentle, loving and tender in cultivating the poor Indian who has not had the story of Jesus, and with poor priests; but when we see governments managed in the interests of the fattening of certain corporations and doing it in the name of the sacrifice of Jesus Christ, if we keep still, we have no right to expect to enter into the kingdom of heaven either in South America or North America or anywhere else on the face of the earth. So, I have no hope that, if we go in the spirit of Christ, we can escape something in the way of meeting conditions that require strong words, even as Jesus

said: "Woe unto you, Scribes and Pharisees." If we do not think we are going to meet Scribes and Pharisees in a religion that has bred them for years, we do not know our business.

The whole thing resolves itself into going in the spirit of Christ to teach the ignorant, to win (as Doctor Ray has said) the multitudes all over that land who have no religion at all, and, if we find them fleeced by wolves in sheep's clothing, to strike at the wolves and save people from their fangs, and may God give us grace to do the work of Jesus Christ.

THE REV. H. S. HARRIS: We are certainly agreed that it is the policy of our missionary enterprise to go with the positive doctrine, and I think very few of the younger missionaries are skilled in controversy and are prepared to hold debate with Roman Catholics. That has been my experience, and also, in a practical experience in a missionary field, one finds it does not pay, from the standpoint of building up the church, to follow a controversial plan; the gospel itself is so constructed and attractive, and the power of Jesus Christ to draw men to Himself is such a powerful influence, that there is no use in holding special debates and controversies for the purpose of drawing in those who would, perhaps, be of little use to the church if they were brought in. But there is a danger not brought out. The native workers, who come fresh from persecution and bigotry, feel that they are bound to hit with all the force within them against the evils they have experienced and seen, and it is the duty of missionary agencies and missionaries to seek to develop the Christ-like, gentle spirit on the part of many of the native converts who seek to enter the field of missionary work, and give them that positive truth, that positive gospel which, in cases, will provoke opposition and antagonism, but which will nevertheless build up the Church. Of course, as has been said, we cannot escape the issues; we must meet them fairly and squarely, but meet them with that positive doctrine of love and of helpfulness that will in all cases win.

DR. KYLE: Practically, a missionary, after a few years of experience, finds that these questions of Dr. Brown solve themselves.

It has been suggested that we make the acquaintance of the priest and bishops in order to understand them and explain the gospel. I lived for sixteen years in a city of 40,000 in Brazil. There was only one parish priest; I took off my hat the first time I saw him and said "Good-morning." He paid no attention; I took it for granted he did not see me, or was thinking of something else. The next time I met him I tipped my hat, and said "Good-morning." Again he paid no attention. To be sure, there was no doubt, I met him the third time, and it was just the same. For sixteen years we rubbed

sleeves in that place, had a discussion for six months in the newspapers, he preached against me month after month, and we never spoke to each other. Didn't I do my duty? I tried to be friendly, and he would have nothing to do with me. So the relation of the missionary to the priest in many cases solves itself.

In other places the priests are of such a character you would not want to associate with them. A man would take his good name in his hands to visit such a priest. They live such lives that you do not want to have anything to do with them. They are beneath contempt, many of them.

It must not be assumed that every missionary goes out with a brick in each hand to attack the Roman Catholic Church. We go to preach the gospel. When the people have the gospel, it is no use to tell the people about the evils of the Roman Catholic Church. They know better than we do. They can tell you more about the priests than you want to know. They do need the gospel. I spent 25 years in Brazil. I love the Brazilian people. I love Roman Catholics, but I hate Romanism, with a burning, undying hatred. It has been the greatest barrier to the progress of the gospel in the world today. It is hard to be patient when you see what Rome has done for that poor people, brought them down to that deplorable state and done nothing to lift them up, the priests are worse than the people. We are there to lift the people up and show them the way to Christ, not through the Church, not through the sacraments, not through the Virgin Mary, but through Jesus Christ, the one and only Mediator. The missionary who stands as Luther stood, firm in the defense of truth but with endless tact, kindness and patience, and preaches the gospel of Jesus Christ, will win them by the hundreds to him. Then you are bound to form them into churches. They leave Rome and you must organize or you are faithless to them and to your Lord.

MISS FLORENCE SMITH, of Chile: We are in danger of going away from this conference with a wrong impression. I went to South America eighteen years ago and I know a great many missionaries in all parts of South America and I do not know one who went to South America to fight. I have never known one man uphold the polemical attitude in South America. I think it is the exception, the very rare exception, that a missionary to South America goes out to antagonize in any way the Roman Catholic Church. He goes out with one aim, and only one, and that is to put an open Bible in the hands of every man and woman, and teach the man and woman who does not know how to read his open Bible how to read it. I think all the missionaries in South America would gladly withdraw tomorrow if they could be sure that the Roman Catholic

Church would put the open Bible, even the Douay Bible, into the hands of the people. But it is one thing to sit here at home and formulate beautiful theories of how to do it or how not to do it, and it is quite another thing to be up against it down there.

I have never heard a preacher attack the Roman Catholic Church in the pulpit; but we must face the conditions there, and when men come to the missionaries and say: "Why do you not teach this, why do you not do that," we must give a reason for the faith that is in us. We must not shirk it. Our presence in South America is justified or not justified, there is no begging the question, either at home or there. If it is justified, let us stand by our guns and the whole truth firmly and gently there and here.

Once, after I had been speaking here at home, a Roman Catholic woman came to me and said: "I want to hear about the conditions in South America; they are terrible." I sat down there in the drawing-room and explained to her as lovingly as I could, but truthfully, the conditions as I knew them. She said: "Is it not awful; why don't you write to the Pope, I am sure he does not know it." I think if we talk about it and tell the truth here at home, perhaps, sometime it will get to the Pope's ears.

THE REV. J. G. MEEM: In the language of our brother here I think that each one that has this subject very much on his heart, ought to give some expression to it, even if he is in danger of repeating some of the things said.

I agree most fully with what Miss Smith of Chile has said. If I felt that I had gone down to South America merely to fight the Roman Catholic Church, I could have stayed here and got on the job just as well. As a clergyman of one of the churches which has been most skittish about going to Brazil, or any other South American country, I think my words may have a little weight for that reason. The missionaries of my own communion received orders when they went to Brazil never to engage in public controversies, so, in that respect our work was all defined for us. "Public controversy" did not include preaching and, brethren, as a rule, when one gets up to preach in South America, even constructively (after you have been there a few years) you find you are just obliged almost to bring in the Roman Catholic Church whether you wish to or not. You may take the Scriptures and you are up against it just at once. You may take the doctrine of coming to our Saviour as the only Saviour and you have to explain at once to the people that they have not got to go to the saints. If you take any other doctrine, such as the necessity for repentance in this life, of course, they are always thinking in their minds about purgatory—think they have a chance hereafter; so you

have to clear up that, and while you are preaching just as much constructive doctrine as possible, you are obliged to speak, if you are faithful to your mission, clearly and with absolute frankness as to the Roman Catholic doctrines.

But, brethren, it all depends on the method with which we speak. It seems to me I can call a man a liar to his face and get knocked down for my pains, yet, if I went to him and told him he had made a mistake, I might persuade him to a better state of mind. It is the same way with Roman Catholics in Brazil. I have never yet had but one man in Brazil to try to shout out or cause a disturbance when I was preaching, and even he was a young, irresponsible student who hated the Roman Catholic Church as much as he did the Protestant.

Then you see, as one of our brethren mentioned, I think it was Dr. Brown, that in Japan there are so many agnostics and atheists, and the last state is worse than the first. Even where you have to speak with plainness as to the Roman Catholic Church, in which nearly all the men are agnostics or infidels, it is necessary to show these what true Christianity is. I may say here with all frankness, that I would rather speak to hundreds or thousands of men who were frankly agnostics than to preach to the men as they often are in Brazil who will hear you with all sympathy and agree perfectly with what you say and then shrug their shoulders in utter incredulity of any one being expected to follow that kind of a life. There is where a preacher finds himself in such difficulties in Brazil. It is not so much Roman Catholic doctrine, it is the doctrine of our Lord Jesus Christ that meets with that superficial contempt, and absolute disbelief that any man can live a pure life, that any man can live (even as we hope to live in this country) according to the light we have, according to the doctrines of our Lord Jesus Christ.

One other point is with reference to the presentation of the case here at home. This is my third furlough, since I have been twenty-one years in Brazil, and each time it seems more difficult to present the cause in Brazil because I realize more and more the necessity the Brazilians have for the presentation of the gospel, and the difficulty of presenting their need here at home. As soon as you begin speaking of conditions in Brazil people think of the Roman Catholic Church as it is here at home, but if the Roman Catholic Church there were anything like it is in this country, I would not have gone there. People draw that comparison and it is necessary to speak with all plainness, and I can say, I hope, in no boastful spirit, I have been in many churches in my own communion in various parts of our land, New England, Middle West, South, and I have spoken in many of our churches from the Evangelical up to the extreme ritualistic ones, where often-

times there is a suspected strong liking for the Roman communion, yet I have found wherever I presented facts plainly and frankly and yet in a spirit of Christian forbearance it seemed to arouse not opposition but intense sympathy with the work.

I have always undertaken to present the cause of Brazil so that if any Roman Catholic person were present he or she, I hoped, would feel sorry but not insulted. The same thing can be said about the preaching of the gospel in Brazil, to preach the gospel of our Lord Jesus Christ not only constructively, but also to explain the difference between them and us. This is the point we must remember. You have got to explain to the Brazilians and other South American nations that the Roman Catholicism as they know it is not real Christianity. You may speak of the confession of sin. What does that mean to the Brazilian? They might go away with their minds clouded as to the necessity of confession to a priest. It is necessary to explain your position and show exactly where you believe the gospel should stand.

The conference having decided to appoint a committee to prepare a statement to be submitted to the conference for adoption, the chairman named Bishop E. R. Hendrix, Dr. W. F. Oldham, Mr. John W. Wood, the Rev. J. B. Rodgers, D.D., and Mr. C. H. Cutting.

Thursday Morning Session

CHAIRMAN, REV. GEORGE ALEXANDER, D.D.: The first paper this morning will be presented by Rev. W. E. Browning, Ph.D., and is entitled:

THE EDUCATIONAL SYSTEM OF THE LATIN AMERICAN COUNTRIES AND EDUCA- TIONAL MISSIONARY WORK IN THESE LANDS

DR. BROWNING: I have changed the title somewhat, and have worded it as follows:

THE DEVELOPMENT OF EDUCATION IN LATIN AMERICA BY CHURCH AND STATE, AND THE PRESENT EDUCATIONAL FACILITIES AND EDUCATION IN PROTESTANT MISSIONS

Owing to the lateness of the hour I will read only the first part and the last; and will present *The Roman Church* first:

I. THE CHURCH

In treating of the rise and development of the twenty republics that form Latin America, no single phase of their progress can be rightly understood, nor its difficulties fully appreciated, unless we give due consideration to, and keep ever before us, the preponderating influence exercised by the Roman Catholic Church.

When Colon and Cortes and Pizarro set forth, from the coasts of Spain, to follow the trail of the setting sun across an unknown sea, and to set up in *El Dorado* of the golden West the standards of Castile and Aragon, the Church came with them. In all the scenes of conquest and carnage that followed it was not only present, but bore its full share of responsibility and received its full meed of praise or blame.

When the armed might of Spain wrested from the too trustful Inca his rich empire, and doomed his people to the position of serfs in the very land which he had long ruled with haughty hand, two forces fought side by side. The soldier and the priest conquered for the King and for the Church. The sword and the crucifix were each emblems of a new and terrible power with which neither Inca nor Aztec could successfully cope. The two cast a mysterious spell over his lands which he could neither explain nor resist. The soldier did his work and went his way. The King, with the pass-

ing of the years, lost the realms so hardly gained; but the priest remained and with him the Church which he had loyally struggled to implant.

When the soldier had gone, there remained, it is true, the local government of the King and a Viceroy in every province. But an equal or even greater power resided in the representative of the Mother Church. And it was the priest that at once set about his task of civilizing and molding the people of the conquered lands.

His first charge was the ever increasing horde of Spanish immigrants, a motley and mutinous crew that sought gold rather than education or the ministrations of the Church, and that recked little of religion save in the dreaded hour of death. His duties to the conquered son of the soil occupied a secondary place in his mind. The Indian was looked upon by Church and State as a mere chattel, a cumberer of the ground, and little or nothing was done to educate him or lift him above the most menial position.

Schools were founded, however, for the instruction of the children of the Spaniard, from which, in general, all children not of pure blood were rigidly excluded, and these schools at once grew to be ecclesiastical and aristocratic. The instruction given in the New World followed the lines laid down by the Church in the Old. It was dogmatic and its object was to make men submissive to monarchic authority in Church and State. There was no liberty of thought; no free study of history; no practical curricula. To quote another:

"The instruction was of a pronounced theological character. The principal object of the universities was to graduate a creole clergy who should keep the principle of the divine right of kings alive and strong in the Colonies."

The methods used were in accord with the methods of the "Holy Inquisition," and they succeeded admirably, in the New World as in the Old, in benumbing and strangling all freedom of thought.

The first university founded in the Western Hemisphere was that of San Marcos, in Lima, Peru, in 1551. Others were afterwards established at various points,—as that of Mexico in 1553; Cuzco, Peru, in 1598; and at Córdoba, Argentina, in 1613. These universities came under the control of the Jesuits, and most of them, together with other institutions planted by the zealous followers of Ignacio de Loyola, and by other teaching congregations, continue to serve the Church until the present day.

The extreme antiquity of these universities,—as we count antiquity in the new world,—becomes more apparent if we remember that San Marcos was founded when the Virgin queen of England was but a girl in her 'teens; more than fifty

years before the first permanent English settlement in North America was made at Jamestown; eighty-seven years before John Harvard made possible the university at Cambridge; 150 years before the first charter was granted Yale College; and 195 years before Nassau Hall was erected at Princeton.

The general methods and educational systems adopted by the Jesuits in the early centuries have been maintained in the schools of the Church in Latin America until the present day, although they have become somewhat broadened and liberalized because of contact with the sometimes aggressive and Anti-Catholic state schools, and through competition with mission schools where these have been established.

In some of the more advanced republics, as in Chile, the Church has been compelled, in order to protect its traditions, to establish a separate university which parallels the courses offered by its presumably godless neighbor, the State University.

Theological seminaries now exist apart from the universities, and the different congregations of teaching monks and nuns vie with each other in their efforts to secure students for their primary and secondary schools. In every important city there is a college of the Jesuits, and the schools of "The Sacred Hearts," controlled by French priests, are popular among those who wish to have their sons educated in the French tongue.

For girls and young ladies there are convents and schools of all kinds, especially for instruction in foreign tongues and music. Embroidery, painting and drawing are also considered as essential to the young lady's intellectual equipment. In all these schools the emotional or sentimental side of religion is unduly exalted, the Virgin is given a high place of honor, and religious exercises occupy a large part of the programme of daily duties. The cultural or vocational studies are emphasized only as they are demanded because of competition with State or Mission schools. It is worthy of note that the Professional Schools for girls are generally supported by the state and are secular. The Convent school does little toward preparing the future mother for the practical side of life, but contents itself with making her a loyal daughter of the Church.

The influence of the Church is felt, however, not only in its own schools, but also in those of the State where it has been able to secure an entrance. In the Argentine republic, the Church is allowed to give instruction in the schools of the State, after the regular hours of recitation, and to those who may elect to remain. In Chile, in all the Liceos of the State, religion is made obligatory and is taught by a priest, two hours a week, in every class,—though in recent years children of Protestants or Freethinkers may be excused from the class, if

the parents so request it. Except in the very large centers, such a request merely serves to point out the heretics, and the resulting persecution is such that only a very few are strong enough to resist it and secure the coveted freedom.

The instruction in the classes of religion is almost entirely limited to the study of the Catechism of the Church and certain Handbooks of Church Doctrine, and little or no attempt is made to take advantage of the splendid opportunity to inculcate morals. The priest, very often with a cigarette in his mouth, insists on the memorizing of the Catechism and convenient facts in Sacred History. The text-book must have been revised by the authorities of the Church and bear its *imprimatur*. The Bible is considered as pernicious literature and would not be admitted to the class. The priest, in all probability, has never read it. And how completely the instruction in the class of religion is disassociated from the Bible, may be inferred from the fact that parents who bring their children to a mission school, where they are told that the Bible is a text-book, frequently agree that the boy may be taught the Bible, provided he is not taught religion. By religion, they understand of course, the rules and doctrines of a church, as the Catechism, certain forms of prayer, and the worship of the *lares* and *penates* of the Roman Church.

On the other hand, the priest is not to be blamed entirely for the paucity of results in his work in the schools of the State. Very often the Principal of the Schools, who is very much of a Despot in Latin lands, is a doubter or even an Atheist, and resents the presence of the priest and limits his influence in every way possible. The director of one of the largest Liceos in the capital of Chile once told the writer that he had dismissed his professor of religion "*because he found he was teaching the boys about hell and other foolish things, instead of teaching them religion.*"

The weaknesses and consequent failure of the monastic system of instruction given by the Church, are due to two causes. In the first place, when left alone, as in the earlier centuries of the life of the Latin colonies and republics, it has given but the most meager intellectual fare to its students. And, when obliged by competition with State or Mission, to broaden its *curricula*, it has still laid special stress on the literary and philosophical studies, rather than on the broader and vocational instruction which the new centuries have demanded. The Church has not met the new conditions of thought, nor provided a preparation for what the Latins love to call, "*La lucha por la vida*,"—the struggle for life.

The pitious inadequacy of the instruction given, even today, in monastic centers, is known to all who have ever had occasion to give entrance examinations in Mission schools, to students

coming from schools of the Church. Very often, parents in disgust, bring the boy with the declaration: "*He is now 16 or 18 years of age; he has been in this or that school of the friars for many years; and he knows nothing but how to pray.*"

The praying would be all right, if it were the genuine article. But the report is generally found to be correct. The boy must take rank with lads of half his age, who have been for any time as students in the Mission School, and, not infrequently, ashamed at finding himself classified with small boys, he drops out of school or even does something to get himself expelled.

The weaknesses of the Primary and Secondary instruction continue into the University and produce in the few who, by inherent brightness or favoritism, reach the University halls, a kind of literary dilettanteism that savors much of the "Cloister," but is capable of doing but little for the "Hearth."

Professor Villagran, of the University of San Marcos, has put the matter very well in an address quoted by the Commissioner of Education of the United States.

He says: "*We still maintain the same ornamental and literary education which the Spanish government implanted in South America for political purposes, instead of an intellectual training capable of advancing material well being, which gives brilliancy to cultivated minds, but does not produce practical intelligence; which can amuse the leisure hours of the rich, but does not teach the poor how to work. We are a people possessed of the same mania for speaking and writing as old and decadent nations. We look with horror upon active professions which demand energy and the spirit of strife. Few of us are willing to endure the hardships of mining, or incur the risks and cares of manufacture and trade. Instead, we like tranquility and security; the semi-repose of public office, and the literary professions to which the public opinion of our Society urges us. Fathers of families like to see their sons advocates, doctors, office-holders, literati, and professors. Peru is much like China,—the Promised land of functionaries and literati.*"

The second failure of the Ecclesiastical System of education is in that field where it ought to be expected to excel, viz., in the realm of morals and religion.

As already stated in this paper, the men who are educated by the Church are said to be in many cases the best haters of the Church. Not only that, but the Church has utterly failed to inculcate moral and religious precepts in the hearts of its own students, and of those whom it has reached through its religious instruction in the schools of the State. The rules and doctrines of the Church are learned by rote, but they have about as much influence on the moral and religious life as

"the Laws of Kepler," "The Binomial Theorem," or La Place's "Nebular Hypothesis."

That this is no exaggeration, let us quote the words of the Hon. James Bryce, our recent Ambassador from the Court of St. James, who is an unprejudiced and trained observer. In his recent book on "South America," among certain "Reflections and Forecasts" at the close of the volume, he says:

"Another fact strikes the traveller with surprise. Both the intellectual life, and the ethical standards of conduct of these countries, seem to be entirely divorced from religion. The women are almost universally "practising" Catholics, and so are the peasants, though the Christianity of the Indians bears only a distant resemblance to that of Europe. But men of the upper or educated class appear wholly indifferent to Theology and to Christian Worship. It has no interest for them. They are seldom actively hostile to Christianity; much less are they offensive when they speak of it. But they think it does not concern them and may be left to women and peasants. . . . In the more advanced parts of South America, it (The Church) seems to be regarded merely as a harmless Old World affair which belongs to a past order of things, just as much as does the rule of Spain, but which may, so long as it does not interfere with politics, be treated with the respect which its antiquity commands. In both cases, the undue stress laid upon the dogmatic side of Theology and the formal or external side of worship, has resulted in the loss of Christian influence . . . The absence of a religious foundation for thought and conduct, is a grave misfortune for Latin America."

So much for the Hon. Mr. Bryce. Another authority should be quoted here, Mr. C. J. Ewald, of Buenos Aires, who knows thoroughly the students of that great republic, through his connection with the work of the Y. M. C. A. He says: "As regards religion, I would say that not over ten per cent of them (the students) are nominally identified with Roman Catholicism, which is the State religion. Another ten per cent take a hostile attitude towards the Roman Church. This hostility, however, does not mean that there is any sympathy with Protestantism, in the best senses of that word. They are in sympathy with a Protestantism that protests, but they have no contact with Evangelical Christianity. Christianity and Romanism, indeed, mean to them one and the same thing. The great mass of students are indifferent, never having given any thought to religious questions. They believe in nothing."

Such is, in barest outline, the story of the rise and influence of the Roman Catholic Church in educational matters in Latin America. It has done some good work; it might have done a great deal more, and done it better. There have been a few splendid men and women, among its teachers, who would fain

have broken the bonds of tradition and ecclesiasticism, and would have led their students to higher and broader planes of intellectual and spiritual life. But the chains of obscurantism and monarchic ecclesiasticism have been too strong and they have had to yield to the system. At the best, their little light has shone but faintly and has gone out, leaving the darkness blacker than before.

The system is strongly entrenched and, as regards splendid properties and vested funds, grows stronger with the passing years. It must be taken into account by the liberal State governments and by Protestant missions in any attempt to introduce a broader and more rational system of education, not in the spirit of opposition or attack, but in the spirit of helpfulness and suggestion. It would be a splendid thing for Latin America if the immense resources and still powerful influence of the Roman Catholic Church in Latin America could be enlisted in the cause of real, vital, Christian education.

II. THE STATE

In treating of the state schools and educational systems of Latin America, as distinct from those of the dominant Church, it will be difficult, in many cases, to find the exact line of separation. In some instances, as in the United States of Colombia, where education is not compulsory, the civil power legislates as to the amount and quality of education to be given, and this branch of the government is under the authority of the Department of Public Instruction. But nearly all the schools for secondary education, maintained or subsidized by the government, are entrusted to religious organizations of the Church. This is in accord with the Concordat which provides that the Church must be supreme in matters of education.

At the other extreme, as regards interference on the part of the Church we might place the Argentine republic, where the school system is independent of the Church, and where primary education is compulsory and secular.

All the Latin republics have educational systems that look well on paper, but many of them never get beyond the paper on which they are printed. Latin peoples are strong on organization, but very often the organization does little or no effective work. Students have an innate efficiency in organizing all the school societies and clubs, but are not efficient in performing the duties which they themselves make out as incumbent on the membership. There is never a lack of officers to wear the showy uniform, or even to direct others; but the private soldier must be sought among those of lowly birth.

A missionary long resident in Latin America, and who keenly appreciates the humor of a situation, tells of a neighborhood meeting, in the time of a revolution, for the purpose

of organizing a guard to patrol the streets. Of the men who met, one was named a General, another a Colonel, another a Captain,—and thus in order, until only the one lone “*gringo*” was left to go out and carry a musket as he patrolled the streets.

This tendency explains other situations than that of war, in Latin America, and may even make more clear, to some extent, the seeming anomalies that exist between the theoretical and practical educational systems in the lands that lie south of the Rio Grande.

To use another illustration, education in Latin America has been compared to a painting hung in a gilded frame. But when one comes to examine it, there is only the frame,—or, at the most, the picture is a caricature, or has been but rudely sketched in its most meagre outlines.

However, those of us who know and appreciate the splendid peoples of Latin America, feel that it is good to have at least the frame. And in those few bold strokes and outlines of the picture, we detect the signs of a budding artistic genius; and one may believe that, in time, with capable and sympathetic aid, the sketch will be corrected and completed, the colors filled in and properly blended, and that we may then find within that gilded frame a work comparable to that of a Raphael or a Botticelli.

In other words, in most of the Latin republics, the beginnings have been made and the foundations laid for what promise to be strong educational systems. To those young nations, struggling still under the inherited incubus of a monarchic principle in Church and State, we must grant, yet, a few more decades of national life, before we demand from them a finished masterpiece in any line of statecraft. Here in the United States we have not inherited analphabetism, as they have in Latin America. We have back of us the centuries of English and German and even French culture. Our universities have felt the stimulating currents that flow from the universities of “Edinburgh,” and “Cambridge,” and “London,” and “Berlin,” and “Leipsic,” and “La Sorbonne.” Our public schools, and our innate desire for that which is best in education, owe much to that English love of liberty and learning, which was fostered by the schoolmen and found its first expression at Runnymede on the Thames, and has come down to us in an ever increasing volume as the centuries have gone by.

The Latin republics, on the contrary, have inherited the intellectual squalor of the Iberian peninsula, whose countries, even today, though among the oldest of Europe, as they were at one time the most powerful, must confess that at least seventy-five per cent of their population are analphabets.

As a former President of the Argentine republic has put it:

"The genii that surrounded the cradle of the republic of Washington were not the same as presided at the advent of the South American democracies; the proud conquerors in iron mail who trod this part of America, with rare notions of liberty and right, with absolute faith in the effect of brute force and violence, were very different from those Puritans who disembarked at Plymouth, with no arms but the Gospel, no other ambition than that of founding a new community under the law of love and equality. Hence the Latin republics stand in need of a greater amount of perseverance, judgment, and energy, to wash out their original sin, and to assimilate virtues which they did not inherit."

In order to study the tendencies of state systems of education among the Latin republics, we may take one of the most advanced, as representing the ideals toward which others are striving. Let us look at that of Chile which is one of the most complete, as regards equipment, one of the most centralized, and one of the most efficient, as regards method. Chile is also one of the two republics that report the lowest percentage of illiterates, due, we may suppose, in great part, to the results of its system of education.

This progressive little nation has been described by Mr. Bryce, in his book on "South America," as *"The republic whose individuality has been most fully developed."* *"Its citizens,"* he says, *"are seen at first sight to be Chileans, just as in Europe we recognize at once a member of any of the leading peoples."*

It is possible that this trait of individuality, which the distinguished author has noted, may be due, in part to the geographical position of the country, shut in, as it is, between the high wall of the Andes and the broad Pacific, and thus made difficult of access by other peoples. A recent French critic of Chile has, with considerable reason, called it, *"Le dernier coin du monde,"*—"Earth's remotest corner." It may be true, also, that a certain seriousness of demeanor, that is characteristic of the Chilean, may be due to the influence of the British during the war of the rebellion against Spain and in the formative period of the republic. Lord Cochrane left a distinct impress on Chilean life and character. Bernardo O'Higgins, the first President, was the son of an Irishman and though born in Chile, was educated in England. Due, no doubt, to the healthy influences that then surrounded his youth, he conceived a horror of the bull-fight and the lottery and, on becoming President of Chile, laid them under an interdict that has never been removed. The Chilean is thus looked upon by the neighboring races as somewhat severe, even puritanical, in his pleasures. Even the younger writers of the national press frequently lament the aridness of life in the Chilean capital

and bemoan the fact that Chileans take even their pleasures as seriously as do the Scotch.

But, aside from those geographical and racial characteristics, it can not be denied that much of the progress of Chile, envied among her sister republics, is due to the prevailing system of education. The results of that system are greatly admired in Latin America and the graduates of the Normal and Pedagogical Institutes are in demand for the schools of other South and Central American states.

The Secondary system is, in brief, an adaptation of the Concentric System used in the "*Gymnasium*" of Germany, and was introduced into Chile by teachers contracted in the Fatherland. The "*Gymnasium*," which is equivalent to the "*Lycee*" in France, becomes a "*Liceo*," when transplanted to Spanish soil, and there are now seventy-four of these secondary institutions scattered among the different cities and towns of Chile. In 1910 they enrolled 18,669 students. About one-third of this number were in the primary annexes, so that some 12,000 students were under secondary instruction in all the republic. The course of study in a *Liceo* covers six years and the student is expected to have had three years of preparatory work, in addition to the primary grades.

The course of studies is about equal to that offered by an American High School, with this exception that no Greek or Latin is taught. The place of these languages is taken by English, French, Italian, or German. The examinations are given at the end of each year by Commissions appointed by the State University, which is the only institution in Chile that is empowered to confer degrees. This law, as well as the substitution of modern languages for Latin, was directed against the Church, in order that the professions might not be crowded by poorly prepared graduates of Monastic institutions.

Those who pass the examinations of each of the six years in the *Liceo*, go up to the University for a final examination on the whole course, and, on passing it, are granted the Bachelor's degree, which is a prerequisite for professional study in the University.

The teachers in the *Liccós*, especially in the larger cities, are well prepared. Many of them are German, Swiss, French, and English, with only an occasional American. The Principal is generally a Chilean who in many cases has studied in Europe or the United States, at the expense of his government. The equipment in the physical and chemical laboratories is often excellent, even better than in many of the smaller colleges and so-called universities of the United States. Not infrequently, there is a small Library or a Museum of Natural History in connection with the *Liceo*.

The discipline in the class-rooms and buildings is good, espe-

cially in the classes taught by foreigners. Instruction is free, but is not compulsory, and is maintained by the State and not by local taxation. It is the Federal Government that makes all appointments; these appointments must be passed on by the Minister of Education, and by Congress, and the decree must be signed even by the President of the Republic.

From the *Liceo* the student may enter the University which offers courses in Law, Medicine, Pharmacy, Dentistry, Architecture, Engineering, and Pedagogy. Because of the inadequate preparation in the *Liceos* and the youth of those who enter the first year at the University,—since the age of entering students would not average over 18,—these courses are continued through a longer term of years than in the United States. The Medical and Law courses are spread over six years and the others last four and five. The instruction in these courses is thorough and the professors are unusually competent, especially the Deans and heads of departments. Many are foreigners, or Chileans trained at government expense in the best educational centers of Europe, especially in Germany, France and Belgium.

The Medical School is the special pride of the University, as the entire University is of the government, and every attempt is made to maintain a very high standard. Diplomas are accepted from a very limited number of foreign medical schools, and foreign physicians who do not hold diplomas from those few accredited institutions are compelled to submit to a rigorous and searching examination. I have been told that the only medical school in the United States, whose diploma is accepted in Chile, is the "College of Physicians and Surgeons," of New York City. There are three or four accredited institutions in Great Britain and Europe.

The Law School is also unusually thorough since the law is the avenue through which the scions of the influential families must pass, in order to reach the halls of Congress and the lucrative and honorable positions that are opened to members of that body. The *Code Napoleon* is the basis of all law in the Latin republics.

There are, also, a School of Mines, and a School of Practical Agriculture, both located in Santiago. The Naval School is in Valparaíso and the Military Academy in Santiago. In the navy there is a strong British influence, but the military academy is under the strictest German discipline and the leading officers of the army are of that nationality. The annual review of the Chilean army by the President, on the 19th of September, is but a pocket-edition of the review of the splendid German army by its War Lord, on June 1.

In all the departments of the State University, in 1910,

there were 1,805 students. In the Catholic University there were 685.

In addition to the usual University courses, there are a number of good Normal Schools and Pedagogical Institutes which prepare teachers not only for Chile, but for other countries on the west coast. The fifteen Normal Schools in 1910 were attended by 2,222 students, and degrees were granted to 192.

In the last few years commercial education has been developed to an unusual degree. Commercial Institutes have been established in the different cities and important towns and in some centers splendid buildings have been erected, to meet this new demand. Thousands of young men, fired with the spirit of commercialism, have thronged these schools in the last few years, and hundreds are prepared annually for the great business houses of the country. In 1910 the enrollment was 2,296.

There are, also, a large number of Manual Training Schools in Chile where young men of the lower class are prepared for the industries of the country, especially as workers in iron and wood, with a view to supplying the needs of the state railway system.

So much for the Secondary and University courses in Chile. The system is, without doubt, the most homogeneous and symmetrical that can be found in Latin-America, and the equipment and methods of teaching compare favorably with those of older and more advanced countries.

But it must be confessed that you have been shown only the upper rooms of the educational structure. You have had a glimpse of a well constructed and architecturally embellished building, but may not have noticed that it was built on a very insufficient foundation. Where there should be a solid wall of granite to support the weight of the superstructure, there are but a few pillars of inadequate strength. The primary instruction in Chile, which should serve as a foundation for the secondary and university courses, is pitifully weak. Chile is one of the most aristocratic and conservative of Latin republics, and the organization of the government and its dependencies is essentially oligarchic, rather than democratic. The primary instruction that should reach the lower class, especially in the smaller towns and country districts, is deficient and inadequate. In 1910 there were 2,718 primary schools, with a teaching force of 4,829, and an enrollment of 258,875 pupils. Of this enrollment, only 57 per cent. were in attendance during the entire year. Sixty per cent. of the population of Chile is classed as illiterate, and this great mass of illiteracy is found among the lower class for which practically no educational provision is made. In all Latin-America, the modern Helot,

the low class laborer, in city and village and on the farm, might well say with David, "*No man cared for my soul.*"

As Chile stands at the head of the Latin republics in matters of education, we might come down the list to the Argentine, Uruguay, Brazil, Mexico and Peru, and then group all the others together as of more or less equal standing.

No one of these republics seems satisfied with its present educational status, and most of them are going forward as rapidly as possible toward a strengthening and reformation of existing systems. Some of them, who have long looked on Europe as the only possible source from which they might derive educational systems, are now turning toward "*La gran republica del Norte,*" with the hope of finding the help and inspiration they need. The small part our educators have played in the past, may be inferred from a list of 812 teachers employed by the Argentine Government, in which not one is named as an American, although there may have been some among the 13 who were classified as of "other nationalities."

It would seem that, here, we should have a table of educational statistics for Latin-America. But it is exceedingly difficult to compile any set of statistics in regard to conditions in those lands that could be trusted as exact. Statistics in all these countries are carelessly compiled and in many cases, especially as regards education, are lacking altogether.

In general, however, we may say that six of the twenty republics have no laws making education compulsory. Of the fourteen that report such laws, it is safe to say that not one enforces them. They are merely the gilded frame held up for public inspection.

Analphabetism claims from 50 to 90 per cent. of the entire population. It would probably be more than fair to say that, on an average, 75 per cent. of the inhabitants of Latin-America are illiterate. What this means will be better understood if we compare this figure with the statistics for the United States.

According to the latest report of the Census Director, in 1900 we reported 10.7 per cent. of our population as illiterate; in 1910 less than 7 per cent. were so classified. Among children of school age, in the same period of ten years, from 1900 to 1910, the decline has been from 7.2 to 4.1 per cent.

These figures include all our inhabitants, the negro and illiterate immigrant, as well as the native born American.

Some of our most advanced states report less than 2 per cent. of illiterates, and that one-fourth of their population is in school. Some of the Latin republics, as Bolivia, have but one-thirtieth of their population in school. New York City in one year spends \$30,379,000 on its educational institutions, an amount in excess of that spent by all the Latin-American republics combined, in a single year. The United States has

been in power in the Philippines less than fifteen years, but in that time has built up a better system of education than can be found in any Latin nation, where both Church and State have labored for four hundred years. To use the words of another, and to take for comparison a country that is considered by many as uncultured and backward: **"All South America together has just about the population of Japan. In South America there are 43,000 school teachers; in Japan there are 133,000. In all South America there are 2,000,000 in the schools; in Japan there are 6,000,000. In other words, comparing Japan with the whole of South America, there are three times as many teachers and three times as many pupils in its schools as in all the schools of South America combined."*

III. THE EDUCATIONAL WORK OF PROTESTANT MISSIONS

We come, in the third place, to a brief consideration of the educational work the Protestant Missionary Boards are doing in Latin-America.

If there be any need of an apology for such work, it has been given in the preceding pages of this paper.

Any nation or group of nations that, in four hundred years, has not been able, through the combined efforts of Church and State, to lead out of the darkness of illiteracy more than 25 per cent. of its population, certainly needs intellectual help.

And any nation or group of nations, that, in those four hundred years, has not been able to formulate a system of education that will lead its students toward, rather than away from, God, certainly needs spiritual help. Students of Latin-America know something of God, but they walk as in a fog. They have been accustomed to looking on what it would not be unjust to call a caricature of Christianity,—a kind of Joss-house Christianity,—but the One they should know is Christ.

Just the kind of work to be done by a school under the control of a Protestant Mission would, no doubt, have to be determined by the local conditions. In the Argentine, where primary instruction is more fully developed, it might be considered best to lay emphasis on secondary instruction. In Chile and in practically all other republics, the primary instruction might seem to invite a preference.

This question will also demand consideration: Is education per se to be entered into by missions, where the conditions prohibit or make useless any attempt to lay stress on Christian work among the students. Under this head we would have to consider the frequent opportunities to establish schools under a subsidy from a liberal government, which would enable

* R. E. Speer, "South American Problems."

the school to do a good work, educationally, but prohibits, in the nature of things, any direct, aggressive, Christianizing influence.

While there is no doubt that much good could be done in such a school, even under the limitations imposed by the Government's subsidy, it would seem that with the present available force of pedagogically trained missionaries, we could not afford to enter into any work where the Christian teacher would be muzzled, so to speak, or in any other way prevented from giving his best attention to the main work in hand. A subsidy, even under the most liberal government, brings certain complications and puts the school under obligations that limit or circumscribe its sphere of action and influence.

There is also the question of the language that should serve as the medium of instruction in the school. If the work is to be entirely primary, there will probably be little thought of having any other language than the vernacular. If the instruction given reaches the secondary grades, or is in any sense special,—as in technical or commercial schools,—there may be a demand for a foreign tongue. On the west coast of South America there is a very great demand for English, and this need will probably be intensified by the opening of the Panama Canal and the consequently increased contact with the great English-speaking republic of the north. All the mission schools on the west coast, of which the writer has any knowledge, make a specialty of instruction in English,—exception being made, of course, of the primary schools that reach only the children of the lower or church-going classes.

It is their ability to meet the popular demand for this language that causes these schools to be thronged from year to year, and enables them to pay a great part, if not all, of their annual expenses. One such school was moribund a few years ago and entailed a heavy financial burden on the mission and Board. Since making it into what is practically an American High School, with the instruction in English, it has been self-supporting, and has even added to its plant from its own income.

This must also be said in favor of an English education in Latin-America; it opens up to the young men and women a splendid literature which will, in great part, win them from the reading of the too often erotic and pernicious literature that abounds in their own tongue, or in that of France. It is a long step toward the making of a boy into a stronger and cleaner man, if he can be interested in Dickens, and Shakespeare, and Longfellow, and Henty, *The Youths' Companion*, and the McClure's or Harpers' Magazine, thus winning him from even that which is best in French and Spanish literature, to say nothing of that puerile, often vulgar and indecent,

ephemeral literature, that is sown broadcast by the local press, and whose teaching, often vile and degrading, is the usual intellectual food of the Latin youth who knows not a stronger and nobler language than his own.

Let the organization of the mission school be what it may, destined to either primary, secondary, or even university work, the teaching, and the methods, and the discipline, and the general *esprit de corps*, ought to be better than in any other school engaged in the same work. A mission could not afford to try to win students to a higher intellectual and spiritual life through the work of a run-down, inferior, or badly-disciplined school.

The ultimate aim in all educational work should be the winning of youth for Christianity. The school is but one of the tools that the mission worker must use, and the sharper and keener the instrument the more satisfactory will be the work. To evangelize by teaching, and to teach the evangelized, is the great privilege of those who engage in educational work in Latin-America.

If we turn to what is being done in Latin-America through Protestant education, we will find that practically all the educational work of our missions is limited to the primary and secondary grades. The latest statistics available state that the seventeen Mission Boards which are doing educational work in Latin-America have a total of 193 day schools, with 15,329 pupils, and 42 higher institutions with a total of 3,610 students. By "Higher Institutions," no doubt, is meant schools of secondary grade, while "day schools" refer to the smaller "Escuelas Populares" that reach the boys and girls of primary age and, in general, of the laboring class, which is also the class that is being reached by the Protestant churches.

It ought to be said here, in explanation, that the caste spirit is strong in Latin-America. The aristocracy and the proletariat do not mingle, socially. The laboring class is comparatively easy of access by the Evangelical Churches, but common laborers can not send their children to the schools that charge a heavy fee. Nor can they afford to keep their children in school the time necessary to complete the secondary studies. The more liberal parents of the upper and wealthy class, will send their children, especially boys, to a mission school that gives a modern, practical, education; but people of this class rarely attend the services of the Protestant Chapels and Churches. The only avenue of access to the ruling class in the republics of Latin-America, with the possible exception of Brazil, is through the children that attend the mission schools. Through them the Bible is often introduced into homes that never knew it and many are favorably influenced for Protestantism.

To understand what is being done, we may take individual schools as representative of a class. Among those of primary grade, which teach in the vernacular, and reach the children of the lower or church-going class, there is probably no better example than the "Escuela Popular," in Valparaiso, Chile, which is a part of the work of the Presbyterian Mission. There is a large central school and some five or six branch schools which are conveniently distributed through the city. The central school has recently occupied a new building, entirely given over to its work, while the branch schools meet in halls which are often used at night for evangelistic services. A small monthly fee is charged and the several hundred children who frequent these schools during the year come from the laboring class of Chileans. Many of the houses thus represented have no connection with any church, but parents and older brothers and sisters, as well as the children themselves, are often interested in the work of some one of the little chapels and then in the Central Church, of which some become members. Men and women who were educated in this school years ago now occupy prominent places in the church life of the city.

"The Argentine Evangelical Schools," in Buenos Aires, founded by Rev. W. C. Morris, should also be mentioned in this connection. They have an enrollment of about 5,000 children of the neglected class and have so won the public admiration that the Argentine Government contributes annually to their support. The Bible is a text-book and practical instruction is given to the poorest children of that great metropolis of Latin-America.

These and many similar schools scattered through Latin-America are doing a much-needed work. If we consider that most of the Latin republics are aristocratic in their organization and that the laboring class is studiously neglected, we may believe that there is no form of school work more needed than that which is illustrated by the "Escuelas Populares" mentioned. Certainly no school work is so fruitful of immediate results and it would be well if the number of such schools could be increased many fold. In Santiago de Chile, a city whose population is estimated at half a million, there is not a Christian school of primary grade that reaches the children of the poor.

The mission schools that do secondary work generally have primary departments, and, very often, the larger part of the enrollment is to be found in these lower courses. Most of the secondary schools have a course that corresponds to that of an American High School. From some of them, young men come to the States and enter our colleges and universities, sometimes registering even as students in the Sophomore class. The Methodist Episcopal Church has a number of such schools

scattered through Latin-America. Among these are two schools for boys in Bolivia; two for boys and three for girls in Chile; and others in Mexico, Peru, the Argentine, and Uruguay. Among the best institutions of that church is one of those already mentioned in Bolivia, the "Instituto Americano" of La Paz. This is noted as one of the few missionary institutions in Latin-America that receive a heavy subsidy from the government and, probably, finds itself limited as to the amount of Christian work it can do. It exercises, however, a strong influence for righteousness in that very backward republic and has recently opened a branch in Cochabamba, the most European city of Bolivia.

One of the best known Protestant institutions in South America is Mackenzie College, at Sao Paulo, Brazil. It is incorporated by the Board of Trustees of the University of the State of New York, and is, thus, in a sense, independent of mission control. Its position in South America corresponds to that of Robert College, on the Bosphorus, or the Syrian Protestant College, at Beirut, Syria. It is one of the three institutions in Latin-America, all in Brazil, that offer a college course, as we understand the term in Teutonic America. Around it have grown up a number of subsidiary schools, and in the college, in addition to the course in arts, there are courses in engineering and commerce. The engineering department is popular, as there is a demand for expert engineers all through South America.

There are four schools in Colombia, under the Presbyterian Board, and one in Guatemala; in Mexico several Boards are represented, and they have established a number of good schools of different grades, as well as Normal Schools and Theological Seminaries.

The amount of religious work done in the mission schools will, of course, vary. But in all of them the Bible is honored and religious instruction is given in the different grades. One of the largest boys' schools on the west coast may be taken as an example. Each day is begun with prayers, in which the Bible is read and explained, a hymn sung, and prayer offered. Every class has two or three hours of Bible study each week. This course begins with the simplest Bible stories in the primary classes and closes with Evidences of Christianity in the senior class. On Sunday there is a Bible School in the morning and a preaching service at night. Many students also attend services in one of the churches of the city. There is a Y. M. C. A. which holds a meeting once a week, attendance on which is optional. All other school services are compulsory. The Bible is used as a text-book in the classes of Sacred History. Every one of the 125 boarders is obliged to have his own Bible at the morning prayers, and uses it in responsive

reading, and portions are committed to memory and recited daily. This insistent use of the Bible must have results in the after life. President Woodrow Wilson has recently said, in an address to the Gideons: "*Give the Bible to them unadulterated, unexplained, pure, unaltered, uncheapened, and then see it work its wholesome work through the whole nature. It is very difficult, indeed for a man or for a boy, who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds like the word of an old and revered teacher. It forms a part of the warp and woof of his life.*"

Our missions have made a beginning of educational work in Latin-America. That it is appreciated by the parents who have children for whom they desire the best educational advantages is evidenced from the fact that our schools are overcrowded. That the liberal governments appreciate what we are doing is proved by the fact that they imitate our methods, and, more than once, educational missionaries have been importuned to go into government service at salaries greatly in excess of those paid by their Boards.

That the work done is worth the trouble and cost, is evidenced in changed lives, in broadened horizons of thought, in higher standards of purity, in a better preparation to meet the ever recurring problems of private and national existence. The work of education seems to give few immediate spiritual results, if we are to judge results by the number of those who unite with our Protestant churches. The real value of our schools does not yet appear in statistics.

"For precept must be upon precept, precept upon precept: line upon line, line upon line: here a little and there a little."

The tables of results may be compiled by another generation.

CHAIRMAN ALEXANDER: This thoughtful and comprehensive paper will naturally provoke discussion, but in view of the length of the program, it seems desirable that discussion be postponed until we have listened to the other papers.

WOMAN'S WORK IN LATIN LANDS

MISS CARRIE CARNAHAN, WOMEN'S BOARD OF MISSIONS OF THE
METHODIST EPISCOPAL CHURCH

It is with gratitude that we note the growing interest of the home Church in the evangelization of the Latin lands; an increasing appreciation of the necessity for a more wisely aggressive campaign.

If the volume of prayer, the influx of gifts, the consecration of lives necessary for this advance are to be forthcoming, there must be throughout the Church a still wider dissemination of knowledge—knowledge of the tremendous need, the

complex difficulties, and the glorious possibilities within the task.

It is unnecessary here to enlarge upon the fact that the medieval, militant inquisitorial forms of Roman Catholicism, forced upon the people more than three hundred years ago, have left a heritage of moral, social and intellectual conditions which are the direct opposite of those which our country received from its ancestry of God-fearing Puritanism. It is not that the people are opposed to what is good and right, it is that they have not been taught. This is particularly true of the women, who are so under the influence of the priests that our missionaries find it difficult to reach them except through educational work.

MEXICO

In Mexico our Woman's Board has four boarding schools and a number of village day schools. It is really surprising how the interest and attendance of these schools have kept up during the past two or three years of political unrest. There have been long, weary months when those in charge have dreaded what each day might bring forth, but aside from the disquiet caused by many flurries and one serious riot in Pachuca, our work has gone on effectively until the frightful outbreak of war in Mexico City. This seriously interfered with the work of our two schools there, but we hope normal conditions are sufficiently restored to permit them to resume.

Of our four schools, the strongest is the Normal Institute in the City of Puebla which has a faculty of twenty-seven members and a curriculum which includes all grades from kindergarten through a full normal course. There is a department for the training of kindergarten teachers and a large graded English school which reaches the better class of Mexicans, who without it would send their children to the States or Europe for an English education. This department has been a success almost from the beginning. The teachers are normal and college trained Christian women from the United States and the course of study is kept up to that of the best schools in this country.

Owing to the illness of the missionary principal, the Institute during 1912 had as acting principal Miss Juana Palacios, a brilliant Mexican woman, a graduate of Boston University. In spite of the unrest throughout the country the matriculation reached 595, an increase of 130 over any previous year, and the self-support income was more than \$29,000.00 Mexican currency—nearly \$15,000.00 gold. Considering the financial depression prevailing through the Republic, we think this a remarkable showing for a Protestant school. But better than all this is the fact that the constant aim has been to raise the

students' standard of religious, moral and intellectual things. Many girls have been truly converted and have gone out as teachers and home makers whose influence is bound to tell mightily for the cause of Christ.

In Mexico City we have two schools—the Sarah L. Keen School, located in one of the best residential parts of the city and founded to provide a Christian education for the daughters of the well-to-do classes; and an Industrial School which has been opened to give poor girls training in household economics and domestic science. There had been a great demand for a school of this sort because of the many girls in the city who were unable—for financial or other reasons—to obtain a higher education, but who needed to become self-supporting. The school was almost immediately full to its utmost capacity and the popularity of the domestic science course has been surprising among a people who have always been taught that manual labor is degrading. Two young women from the better class have taken the course this year and they beg for an extension of the work in the city where their friends may have the opportunity of attending. The plan is to conduct domestic science classes in the S. L. Keen School this year.

The large grounds of the Industrial School have been made a source of income—vegetables are grown to supply the college table, flowers are cultivated and a certain variety of carnation has become very popular in the flower market of the city. Even rabbits and pigs are being raised and sold to the city restaurants.

In Pachuca we have a school with an enrollment of 500. It is in great need of enlarged quarters, and children desiring to attend have frequently to be turned away.

Our school at Guanajuato was honored last July by a visit from fifty Government school teachers accompanied by the Superintendent of Public Schools and the President of the State College. They came to inspect our building and our methods. They were very much pleased with the work being done, and were especially interested in the kindergarten which was at that time the only one in the city.

Later in the summer upon the request of our missionaries that our school be incorporated with the Government schools, an examiner was sent to look into our methods of work more carefully. He spent two days going thoroughly into things and his final report was that the school was the best in the city. Of course incorporation speedily followed. Government officials are very friendly toward our schools and it is no uncommon thing for the governor of the state to attend the commencement exercises and to present the diplomas to the graduates.

We believe that if a stable form of government could speed-

ily be restored in Mexico, Protestant mission work would go forward more rapidly than ever in the past.

SOUTH AMERICA

Our society has schools in but three of the South American republics—Uruguay, The Argentine, and Peru.

Thirty-five years ago the founder of our school in Montevideo, Cecilia Guelphi, a talented woman of Argentine birth, inaugurated an educational system which encouraged self-support and included a systematic and thorough normal course. Students of this course were required to pass the government examination, thus taking rank with teachers of the same grade in government schools. Miss Guelphi was not only a progressive educator, but a woman of evangelistic spirit. The seven schools which she organized in those early days, had a little army of over 500 pupils and became centers of Christian activity. In most of them, Sunday-schools were held, in several preaching services and prayer meetings were conducted.

This whole work is now centralized in a boarding school, occupying a fine modern building.

The improvement of the Government schools and the opening of private schools in which the Bible is not taught, have somewhat affected our attendance; nevertheless, the school is very strong in its influence and maintains a high standard. One of the school girls, without making her plans known, recently took the entrance examinations in the new Government University for Women and passed brilliantly, to the delight and surprise of her teachers, as the girl was by no means a prize pupil. Every once in a while some one comes over from the Roman Catholic Church to membership in ours, due more or less directly to the Bible instruction quietly and faithfully given in the school. The temperance work being done is accomplishing a great good. There is a growing sentiment in favor of total abstinence among the young people of the city which has as its center a group of our own graduates. When the best man at a fashionable wedding refuses to drink the bride's health in anything stronger than lemonade, as happened recently, surely things are taking strides in the right direction.

This school emphasizes three things to our Board: the advisability of putting responsibility upon competent, faithful native workers just as soon as they are equal to it—a lesson which Anglo-Saxon human nature does not too readily learn; the wisdom of encouraging self-support from the very inception of a work; the necessity of an administration up-to-date and progressive in educational lines and at the same time deeply spiritual and aggressively evangelistic.

Our school at Rosario in The Argentine, founded thirty-

nine years ago, has had the Holyoke plan for its aim. The school is located in a modern building and is always full. The self-support of this school goes toward the upkeep of a large charity or free school in another part of the city. Former students are today the influential wives and mothers of Rosario.

Our work in Buenos Aires began in 1882 with a ragged school conducted at the "Five Points" of the mission. In 1888 a boarding-school was opened which reached the better classes. Our society made the mistake of failing to buy property in Buenos Aires while it could have been purchased at a moderate cost and for twenty years this school struggled on in rented quarters, having to move four times during this period, always into new neighborhoods, and usually into less desirable quarters because of increase in rents. In spite of all this many of the young people, now among the active workers in our great city church, are the products of the school, which in the early days was co-educational and located near the church. In 1910 land and building were purchased in Flores, a most desirable suburb of the city. Two-thirds of the students in the school this year are from Spanish families. The parents, though Catholics, do not object to sending the children to us while they are young, but it is very difficult to keep the girls after they are fifteen.

Our Board is becoming more and more strongly convinced that if our schools are to become most worth while, if they are to justify the large expense they entail upon us, they must be in charge of those women who are deeply spiritual and who are equipped with the most modern educational methods. It is not always possible to do as direct and aggressive Christian work in the schools in Latin lands as we can do in some parts of the Orient, but with a sufficiently strong missionary force it is possible to create a Christian atmosphere which must tell vitally upon the lives of the students. Our aim is to have in each of these institutions a young woman of culture and tact who shall be able to give her time entirely to the teaching of the Bible and to visiting in the homes of the students. She must be especially fitted for this kind of work, but we believe such a missionary would be worth many times her salary in the results brought to pass.

In Peru we touch one of the neediest fields in all the Continent. The reports of Consular agents for Great Britain and the United States have called the attention of the world to the Putumayo atrocities. The Protestant Church of Great Britain—particularly the non-conformist bodies—has been greatly stirred by the claim that Article IV of the Peruvian Constitution prohibits any but Roman Catholic mission work. Years of experience have shown that, while for political reasons effecting the peace and harmony of the country, this

article remains in the Constitution, it is practically a dead letter and Protestant Missions are not only tolerated but receive the fullest protection from the government and its officials. We rejoice that this stirring of the British Church has led to the financial and numerical strengthening of the Evangelical Union of South America,—an interdenominational organization—and already three picked men, one a physician, have gone to work in the Putumayo district. Our hearts long that scores of workers may soon be sent to the millions of Indians in different parts of the Continent who are as yet untouched by the gospel.

Our society is the only Woman's Board at work on the west coast. In Callao we have been co-operating with our Parent Board in a co-educational high school. This year we have been released from that responsibility and are concentrating our efforts on the school we have had for some time in Lima. The high grade work in these centers is extremely important as the Government makes no appropriation for the education of girls above the grammar grades, nor do the nuns make any provision in their private schools for high school work. Some years ago our missionary in Lima taught in a school conducted by Miss Garcia, a Peruvian woman. Together they compelled the Government to recognize their work for girls and to conduct the same examinations for their graduates as those held for boys' schools doing similar work. Though the examiners had instructions not to pass the girls, so thoroughly had they been taught that no excuse could be furnished for not passing them. Today there are sixteen women in the various departments of the Government University. Of these, nine are from our school, six are from Miss Garcia's school, while the other one entered after some European study. At the graduation exercises of our school last December, more young women secured high school and commercial diplomas at one time than had ever been so honored in any past year in the history of Peru. His Excellency, President Billinghurst, has expressed his deep gratification over the work this school is doing.

We have this nucleus for a fine, strong work, but we lack the funds with which to adequately develop it. Property should be purchased, suitable buildings erected and a strong faculty provided, and there is no doubt but that a strong school would quickly result. For example, our parent Board in Santiago, Chile, invested at least \$100,000.00 in their college. They erected a building so superior to those of the nuns that they got the daughters of the best families. This gave an income with which to pay a large number of North American teachers. The result is a strong school making an impress on the life of the land. As one missionary tells us, "In every

town or city where our preachers go in all Chile, they always find former students from the Santiago or Concepcion Schools who are the wives or sisters of the most influential men in the place and who will use their influence towards getting the largest hall or theatre in the place in which the missionaries may hold meetings.

We greatly wish that this work in Lima, which has had so large a measure of success under unusually trying conditions, might be made the center for interdenominational co-operation. If one or more of the Women's Boards would co-operate with us in this enterprise, a school for girls could be founded which would command the respect of the best classes in the country and would eventually change the attitude of the Peruvians toward higher education for women and toward Protestant Christianity.

Women's Work in Missions in Latin-America

MISS FLORENCE E. SMITH, VALPARAISO, CHILE

Woman! It is a word to conjure with in Latin-America. From Monterey to Punta Arenas, from Peru to Uruguay, a woman is exalted and enthroned. In the cathedral of every metropolis, in every church in town and village, in every chapel of the country-side, a woman reigns supreme. From the top of San Cristobal, the mountain which dominates the entire Santiago plain, a colossal statue of the Virgin Mary looks down upon hundreds of thousands of faithful devotees. To be sure, it is a stony ear which she turns cityward, but the cries which ascend to her might rend a heart of stone.

"One name have we engraved upon our hearts with indelible characters" we read in a paper bearing the official benediction of the Papal Nuncio published in Valparaiso last December—"name to our lips sweeter than honey from the honeycomb, and which sounds more gratefully in our ears than all the harmonies of the world. This dear name that makes angels wonder and enamours men, that enfolds all the beauties of heaven and excels those of nature, is the name of Mary Immaculate, the Mother of Beautiful Love. When the two supreme emotions of pain and joy embargo our being, that name rises spontaneously from our heart to our lips, because the divine music of that sweetest sound calms the pain of our soul; and at the same time, the name of Mary is the only song of praise her devout son knows how to raise when joy floods his soul.

"Immaculate Mary, be thou our refuge when the brilliant and deceptive fantasies of temptation smilingly offer us the cup of pleasure, that mysterious cup that traitorously hides in its depths the bitter dregs of remorse and pain.

"All that there is of beauty, tenderness, sweetness and sub-

limity in creation brings to memory the name of our Celestial Mother, that name which the evening zephyr whispers, that name before which the most powerful intelligences of the highest seraphim humble themselves—Mary, the queen of grace, the sovereign of love, the comfort of all who suffer, the charmer of the world. Enthusiastic hymns of praise ascend to her throne, and she is the everlasting fountain of grace and benediction to all her sons."

Surely in a land which has exalted the ideal of a sinless, unstained womanhood above every other ideal, we may hope to find actual womanhood raised to a level of purity, of intelligence, of culture unknown elsewhere. Is it not a legitimate expectation, when we consider that for four hundred years there has been no power, political, economic, social or religious, to gainsay the propagating of that ideal, nor any lack of material or human instruments to embody and proclaim it?

How has it worked out? Ask the women of Colombia as they work with pickaxe and shovel on the highway, or stagger under burdens too heavy to be borne. Ask the women street-car conductors of Chile. Ask sixty out of every one hundred women in the whole continent, who have lost honor, self-respect and hope. Ask the mothers of the 40,767 babies who died in Chile alone in 1909, less than one year old, because of alcoholism and anti-hygienic conditions. Ask the Bolivian Indian mother as she sings this lullaby to her newborn babe:

"In a night of torment was I conceived; therefore I am like a cloud which, dark with bitterness and grief, dissolves in tears at the slightest breath of the wind of adversity. Thou, little one, hast come to a sad refuge. The rain and the torment have been thy cradle. Abandoned and alone, I erred, seeking a loving heart. No one pities my misery. Cursed be my birth—cursed my conception—cursed the world—cursed all things—cursed myself!"

Not only has Mariolatry not worked out to the uplifting of Latin-American womanhood, but it has had a definite influence in degrading the marriage relation and the sanctity of motherhood. Mary, the Virgin Mother, is spotless; Mary, the mother of James and Joses and Judas and Simon, is defiled. On the one hand it has upheld celibacy, teaching that all love is lust; on the other, it has dragged its own priesthood through the mire of profligacy.

Sr. Arguedas in his book entitled "A Sick People—a contribution to the Psychology of Spanish-American Peoples" (published in 1909) says that the women of Bolivia (referring only to white women of the aristocratic class) "yet remain in the condition in which women of the Middle Ages lived," and quotes from a leading newspaper of Bolivia this arraignment of upper class young women:

"The girls of today are foolish and unsubstantial because ever since they were ten years old, they know nothing but how to do their hair in this manner or that, and to dress themselves in the latest fashion; while all the time they know not how to read or write, to sew nor to cook—in short, nothing." This was written of Bolivia—it applies equally well to many other parts of the continent.

A story is told of a young American who having business in South America, carried letters of introduction to a prominent family in one of its large cities. At the first opportunity he sought to present his letters. The house was charming, with its wide corridors and inner court, where the fountain and the palms presented a most refreshing contrast to the glare of the street. The mother, fashionably dressed, rotund and smiling, received him most cordially and presented him to her five fashionably dressed, rotund and smiling daughters, who were seated in a row in five bent-wood rocking-chairs in the salon. The young man, eager to make a good impression, sought anxiously suitable topics of conversation. A grand piano gave him the cue:

"I suppose you are all very musical," he began. "No doubt you sing as well as play the piano?"

"Oh, no, we play very little—it is such a trouble to practise."

"Ah! perhaps you incline to art. You draw and paint, do you not?"

"Oh no, not at all. It is a such a stupid pastime."

"Well, of course it might be a little arduous for such hot weather. I have always heard, now I come to think about it, that South American girls are very domestic. No doubt you can all cook delectably, and do any quantity of that exquisite embroidery."

"Indeed not. That is the cook's business. And as for the embroidery, it is much easier to buy it at the Nuns'."

"Well, and what *do* you do, if I may ask," inquired the embarrassed young man.

"Oh, we just rock," was the reply.

Are then the women of Latin America in general more foolish and empty-headed, more ignorant and superstitious, more degraded and immoral than our own women? There is but one answer—a sad affirmative. Is it to their shame that it must be said? No! a thousand times, No! But to the shame of their environment, and to the everlasting shame of the Roman Hierarchy which through four centuries has exploited them, and instead of the Bread of Life has presented to them a dead Christ and an ideal of womanhood which is at once a blasphemy and a mockery. Ignorant, they certainly are. In Chile, one of the most enlightened of the South American Republics, sixty per cent of the entire population are illiterate.

As Mr. Speer aptly says in his *South American Problems*, "With the opportunity and resources of the Catholic Church, the Protestant missionaries now at work in South America would give the continent more and better education in twenty years than it has received in the last three hundred." Immoral? Perhaps, as we count immorality. But who of us dares to say that, given their heritage, their ignorance, their temptations, we should not have sunk so low? Listen—

"I was only fourteen—I knew nothing; my mother sold me."

"The times were hard, I had no work, and a sick sister to feed."

"I was an orphan; my aunt tired of me and connived with an evil woman who caused me to be drugged."

"My own father seduced me."

"I did not know how to work—to beg I was ashamed."

"He promised to marry me if I proved good and obedient after six months."

Or, as the Indian woman's lullaby says:

"Abandoned and alone, I erred, seeking a loving heart." These are not supposititious excuses. They are actual statements, written in letters of blood in God's book of remembrance. Who will deny that there is a work to be done for the women of Latin America?

According to the *Student Volunteer Atlas* for 1911, there are actually working in South America, Central America and Mexico, 354 married women missionaries, and 234 single women, including all American, British and International Societies of every denomination. Of these, 241 married women and 151 single women represent the American Church. There is a great work for married women to do. A real home is an object lesson in a universal language, but it must be an *open* home. It must be open to all classes and conditions of women, from the aristocratic, high-born Senora to the dirty and unworthy woman of the street. It must be open at all hours, at the expense of much-desired privacy and legitimate leisure. It must be free from every suggestion of patronage or condescension. Many missionary wives are doing a great work in the cities in which they live, in connection with established churches and schools, but many are so tied by household cares and responsibilities that it is the exceptional missionary wife who is able to do aggressive work outside of her own home and church.

Of the 151 single women representing American Boards in Latin America, all but nine are in school work, and that number might be doubled, or even trebled, and still not touch more than the circumference of the existing need. I believe there is scarcely a town of 10,000 people throughout the length and breadth of the South American continent where a Christian

school might not be established, paying from the beginning one-half, at least, of its running expenses, and where the young women who should be willing to sink their lives in it would not reap a harvest of one hundredfold. Especially productive of results are the boarding schools. It is wonderful to see the changes wrought in the lives of boys and girls, even after a few weeks spent in an atmosphere of real Christian kindness and effort.

But it is not of this class of work, effective and productive though it be, that I wish to speak. It is of the work of the other nine.

I have examined quite carefully the reports of seven Boards working in Mexico, Central and South America, and have found exceedingly meagre references to the evangelistic work being done by women. The Presbyterian Board has but three women for that work in this entire field. The Domestic & Foreign Missionary Society of the Episcopal Church mentions two deaconesses, the Baptist Board one nurse, and the Southern Baptist Board two women evangelists and a third, who is also a teacher, who gives a part of her time to evangelistic tours. This makes a grand total of nine single women to do the work of evangelization among the fifteen millions of adult women, which is a conservative estimate. It may be, of course, that there are others whose work is not reported. For instance, the South American Missionary Society mentions 28 single women, but it is not stated how many of these, if any, do evangelistic work. For the sake of argument we might add six more, which would give each one a parish of 1,000,000 in round numbers. It is a little difficult to account for the neglect of this kind of work in Latin America. The Presbyterian Board alone has in China twenty unmarried women in evangelistic work, in India ten, in Japan ten, and in Korea fourteen.

1. There is a great field of work open to such women in following up the educational work. Every school opened in Latin-America means an entrance *at once* into scores of homes. The teachers themselves cannot do this work. It is not fair to expect that they should. All Mission schools are undermanned, in both educational and domestic departments. Most teachers have extra classes or social work for evenings and Saturdays. It is physically impossible for them to follow up the avenues of influence opened to them through the school. Take, for example, the Escuela Popular in Valparaiso, with three hundred children in the central school and two hundred more in the five neighborhood schools scattered over a radius of ten miles. The principal of that school teaches half of the day, and visits and teaches English in each of the neighborhood schools every week; she is without help in the oversight and management of the boarding department, she holds a weekly

Normal Class for her teachers, a mid-week evangelistic service and a Sunday-school of one hundred children on Sabbath morning. Can she work among the families of the school children in addition? And yet at least one-half of the effectiveness of the Escuela Popular, as a missionary agency, is entirely lost, simply because there has never been a young woman who could give her entire time to following it up. The Escuela Popular draws children from the upper middle class who can be reached by the Gospel in no other way. Many of them are socially superior to our humble chapel services. Many of them, having become disillusioned in regard to the professions of the dominant Church, have drifted to the extreme of open indifference and godlessness. In the school, each child has his Testament and his hymn-book. He takes them home. Who shall open them up and explain their message to the mothers? The child has advantages which his mother has not, superstition loses its hold upon his opening mind; too often this reacts upon his home and parental authority—he involuntarily comes to depreciate that which cannot keep with himself, and to rebel against parental restraint and discipline. The fault is not with the child—it is the misfortune of the mother. How often one hears it said, "Oh, let us work for the children, the old folks are hopeless." My heart goes out to those hundreds of thousands of women, ignorant and superstitious if you will, but many of them toiling on day after day, faithful to the light they have, uncomplaining, never dreaming to overturn existing social conditions by revolt, sacrificing themselves that their boys and girls may have advantages they never dreamed of. Shall nothing be done for them?

2. But if Latin-American women are to be evangelized, it must be done by Latin-American women themselves, otherwise the problem truly is hopeless. At the Bible Institute we were told that one worker could not properly care for the spiritual needs of more than thirty families. A successful senior worker in an uptown church in New York told me that one hundred families constituted her parish. Think of it! In Valparaiso alone, there are fifteen hills, each with a population of 10,000, and fifteen young women might sink their lives on those fifteen hills, working night and day. I know a New York suburb of ten thousand people where there are six Protestant churches, with six ordained pastors, a city missionary, a City Club, a Civic League, a Woman's Club, a Hospital, a Home for Crippled Children, a Day Nursery, a Babies' Dispensary, to say nothing of public and private schools which make for righteousness, and where, when some existing slum conditions were brought to their notice—conditions which are the normal, everyday occurrence in South America—over one hundred Christian women rose up, eager

to put a shoulder to the wheel of social reform. It is not that we would have fewer instruments of righteousness in New York suburbs, but, oh, we do appeal for more for Latin-America.

It is readily understood, therefore, that the present force of single women in South America would be totally inadequate to the needs of one city like Valparaiso. How then shall we compass this great work? By training Latin-American women to do it. This is the second great work for missionary women evangelists to do. There are noble women in the Evangelical churches in Latin-America, who have been educated in Mission Schools, wives of pastors and evangelists, of elders and deacons, eager to help their countrywomen, but they do not know how. Many of them do yeoman service in opening their houses for neighborhood meetings, even though it often means a persecution before which many an American woman would quail. Any number can be found who are eager to accompany the missionary on a round of visits in their neighborhoods. It is true that many who are most capable are most tied down by domestic conditions; perhaps the majority of middle class women in Latin-America help their husbands in some way to earn the family income. But much volunteer work can be done, and that is the best sort of work. Where women show unusual aptitude, a small sum to recompense them for the three or four hours taken away from other work will often open the way for really efficient service. I believe that groups of such women could be formed in many of our Latin-American churches, and banded together for systematic Bible Study and aggressive evangelistic work in town or city. They know their people. They themselves have suffered in spiritual darkness. They know the Latin ways of thinking. The best-intentioned foreigner in the world makes more blunders during the first ten years of his missionary service than all the good he accomplishes can atone for. Great care must be exercised in choosing these women. They must be married women. They must be of good report. They must be taught to hold their tongues. But I believe that we err in requiring too high a standard of birth or education of them. One of the most effective personal workers I know is a woman of the ignorant, lower class, but she knows the Saviour and the Gospel. Each one has abundant opportunities on her own class level.

This work should not be limited to one church or to one city. Here is the danger. The suction of organized work is tremendous. Here is something definite already begun, says one. Is it not better to put all my weight here, in building up this good work, rather than to spread myself out over fields where nothing has been begun? And before one realizes it, he is swallowed up in the vortex of church or institutional activ-

ity, very good in itself, and he is doing the work himself, with one pair of hands which he should be training ten other people to do with ten pairs of hands. In every field there are small churches, or country groups, where most effective work may be done in organizing Sunday-schools in helping the pastor's wife and training a selected group of women. One woman evangelist might easily have a chain of 15 or 20 such groups, to be visited and supervised successively.

3. There is still another field open to the woman evangelist and that is the work which Miss Williamson in Brazil and Miss Scott in Colombia are doing. Miss Scott had heard the call of the women ringing in her ears for years, but she was bound hard and fast in the daily routine of an undermanned school. And it was not without many pangs of misgiving, and growing pains on the part of the Mission, that she finally wrenched herself free. First, she went alone to live in a little village twenty miles away where there was one Christian family, following up such opportunities as came her way, or which she could make for herself. Now she is in Cartagena, the seat of the old Spanish Inquisition, a walled city, and with a second wall of fanaticism and superstition reaching unto the heavens. No work had been done in Cartagena; it was deemed by many absolutely impossible to do any work there. But Miss Scott went in quietly and unobtrusively with an earnest evangelist, a Spaniard, and his wife, and there, outside the city wall, I visited her in November. A tiny four-roomed cottage accommodated her and the evangelist's family, and housed a day-school in charge of a Colombian teacher besides. And Sr. Redondo was holding neighborhood meetings every night in the week, with an attendance of over a hundred at each. Doors, windows, patios, adjacent walls, all crowded to hear the wonderful words of life. And what Miss Scott has done and is doing in Cartagena can be done in thousands of towns and villages all over Latin-America. It requires courage. It requires grit. Above all it requires large views and the deep-grounded belief that what the word of God did in the days of Paul it will do today, provided its messengers are found faithful as Paul was.

One great advantage of this kind of work is that it requires practically no equipment. There is a great danger of our becoming, in our missionary enterprises, dependent upon bricks and mortar. A rented native house, a camp cot and some army blankets, to be rolled up in smallest compass, a baby organ and a picture roll are equipment enough. A young woman doing this work in Latin-America should be careful to have the background of a home, however humble. She may have to establish a school as an opening wedge in some places, but it would be only an elementary school, and she would sel-

dom have to teach it herself; she might often have to teach the teacher.

To sum up then, many more women should be sent to Latin-America for evangelistic work—

- 1st, To follow up school work already existing;
- 2nd, To train Latin-American Bible women;
- 3rd, To travel among the smaller churches, stimulating and supplementing the work of the pastor's wife;
- 4th, To open new fields in company with a national evangelist.

In closing his masterly plea for the people of Bolivia, Sr. Arguedas quoting Don Joaquin Costa of Spain says:

"It should be the first care of the Republic to create men, to make men. There will never be any other Spain than that which emanates from the brains of Spaniards. Therefore the Republic must be a husbandman, a cultivator of souls, and should with persistent effort go on plowing, and sowing in every spirit the seed of the nation." And he adds: "For Spain, read Bolivia." "Create men—that! that is what Bolivia needs!"

To create men! where shall we begin? Shall it not be with the mothers?

Women's Work in Missions in Latin-America

MRS. E. M. BAUMAN, BUENOS AIRES, ARGENTINA

I am glad of this opportunity to present to you, a company of people peculiarly interested in Latin-America, the needs of the women of Roman Catholic lands, as far as I have been able to study them in five years of missionary work in the Argentine Republic. My study of the subject may bring out some features which would not have appealed to the teachers, since I, as a pastor's wife, have come into closer touch with a wider circle of women than they, whose time is necessarily almost exclusively devoted to girls, either in class or boarding department. Being a woman, I am naturally interested in the women I meet, and although my years of observation may not seem long to some of the older workers, it has been my privilege to know intimately, in my own home and in their own homes, a number of representative types of Latin-American women—and I shall endeavor to tell you how they impressed me.

Shall we begin at the lowest rung of the ladder of society—the servant? The servant in an Argentine family is a drudge, pure and simple. She works from early morning until late at night, has a bare, unfurnished corner in the house, or more often in an outhouse, is almost invariably illiterate and has far fewer opportunities of brightening or bettering her life than the girl of similar position in our own, or any Christian land—

although in Buenos Aires, as is the case in any large city, with its increasing number of factories and stores to tempt the uneducated girl, the good servant commands a high salary. But all of this is insignificant in comparison with the moral dangers surrounding her. She is an unprotected girl, looked upon as little more than an animal and it is in this class that we see most openly the dreadful effect of the immorality of a nation who knows no God. It is the children of the poor, betrayed servant girls who fill the foundling asylums with their thousands and thousands of nameless children—and these same foundlings, the future servants of the nation—does it not make one sick at heart to think what future lies before them? I cannot tell you how amazed and shocked I was in our first pastorate, in a small town several hours by train from Buenos Aires, to find that it was almost impossible, in the whole country region, to find a servant over 17 or 18 years old, who did not have one or several nameless children. Most pitiful of all—no one wonders at it or thinks it extraordinary in any way—it is looked upon as quite a matter of course. Do you agree with me that the servant girl needs the Gospel? for her own personal life and especially, to give her a safer, cleaner moral atmosphere?

But let us turn to a brighter picture—the better educated girls. Girls are always interesting, but those of Latin race I think especially so; they are so attractive in face and manner, so bright and intelligent (brilliant and alert, Mr. Colton characterized the young men yesterday, and the same adjectives apply to their sisters) and they are withal winning in personality. But—when I go into an Argentine home, unless the people are true Christians, I am always wondering how much of the cordiality and sweetness I meet is real and how much simply a matter of courtesy (for the Argentine is above all things courteous) he (or she) will promise anything you ask and agree with everything you say, rather than seem to offend by disagreeing. And this leads me to a statement which every Argentine would regret to hear me make, but which he would have to admit as true: the Latin character is lacking in one great fundamental essential, the very foundation of true nobility of character: sincerity, sincerity of word and life. The missionary teachers present will agree with me that the fault most frequently found in their pupils and the one most difficult to eradicate, is untruthfulness. It seems to be implanted in their very natures,—a bitter fruit of Romanism. And one encounters it on every hand, and with it a resulting superficiality and artificiality of life and character—for there can never be found a high moral character based on insincerity. The little girl is not a playful, cheerful child; she is a little overdressed “*senorita*,” taught to care more for the admira-

tion of society than for childhood pleasures. The school girl is bright and may aim for first place in her studies, but usually not through any desire for efficiency, but to make a good impression and to outshine others. The young lady is most charming in society (not always so in her own home) but almost always lacking in high ideals, caring far more for what others will say than for the reality of a thing.

Of course I am speaking generally. There are gratifying exceptions and I have known a number of girls, not yet touched by the power of Christ, who were worthy of all regard and admiration; but they always impressed me as rare plants, growing and blooming in spite of abnormal surroundings—and I can see how these same characters, if allowed to grow and expand in the atmosphere of consecration to God and service to mankind, would be immensely strengthened and enobled, and of infinitely greater blessing to their fellows. Let me mention one Argentine girl who proves what I say. She is naturally a sweet, loving girl, of strong personality, was educated from childhood in two of our missionary schools and early consecrated her life to God. After finishing the course of training in the National Normal School she was for some time a teacher in one of our missionary schools, resisting the temptation of a very much larger salary in the public schools. She then came for three years to the United States and has returned as Secretary of the Young Women's Christian Association, dedicating her time to work for Argentine girls—a splendid worker in an unlimited field of usefulness. You will say that she is an exceptional girl—but there are many such, some of them now studying in the National Universities and with their brothers imbibing agnostic ideas and narrowing their lives to purely selfish ends.

Does she not need Jesus Christ, as everyone of us needs Him, to redeem and enrich our lives?

Finally, though by no means last in importance, comes the mother—she whom all the world delights to honor, whose task of training the family for lives of usefulness is such an exceedingly important and difficult one. Have you ever thought, my dear mothers, what it would mean to undertake that task with no reliance on a Higher Power, without knowing Him who invites us to come to Him with our cares and difficulties and Who never fails to share them with us; Who guides and leads us when we know not which way to turn?

When all is well and life rolls on smoothly and pleasantly, you will see very little difference between the Argentine home and the Christian home. There is the same self-sacrificing mother spirit, warm affection between brothers and sisters—a closer bond often than we find in many of our American homes. But it is when the storms of sorrow and suffering

come, the trials that put to the test the strongest Christian heart, it is then that we can see the difference. Oh, I often wonder how the mother heart does not break with the strain—what consolation is there in lighting the candle before an image in the bedroom—a candle which all the rest of the year is unlighted? Imagine for yourselves what it must mean to lose a loved one, with none of the comforting promises of God's word to appease the pain, with no Everlasting Arms beneath to support us through the trial. Dear mothers, if your daughter or son is willing to go to teach those who know not the Risen, Living Saviour, our ever-present and abiding Comforter—put no obstacles in their way; rather, think of your sisters bearing their burdens alone, and gladly, willingly offer God the sacrifice He is asking of you.

Shortly before leaving the Argentine, my husband took a trip into the interior of the country and he says that the thing which impressed him more than anything else on his whole tour was the influence of a Christian mother who had just died in a small community where we have a church. The father is merely a nominal Christian, the town a very corrupt one (not to be wondered at when I tell you that its first settlers were outlaws and criminals who had escaped to South America from the United States about half a century ago), and yet every one of the ten children are strong Christian characters, one of the sons a student in our theological seminary. This home is an example of the elevating, purifying power of the gospel and our prayer is that God may bless His word as it is being preached and scattered abroad throughout the country, and that we may see the day when it will be no rare exception to find consecrated mothers and daughters helping, as no one else can, to purify the moral atmosphere of South America.

THE PROBLEMS OF THE NATIVE CHURCH AND MINISTRY IN LATIN-AMERICA

THE REV. JAMES B. RODGERS, D.D., MANILA, PHILIPPINE ISLANDS

INTRODUCTION

I. I fancy that the representatives from the Mission in the Philippine Islands need not justify their presence in this assembly. We are from Latin-America in a double sense, first, because historically the Philippine Islands were for nearly two centuries a province of Mexico; with Mexico they carried on all their trade; through Mexico they received orders from His Most Catholic Majesty.

Some one has even dared to say that the Malayas and the Mayas are branches of the same stock. Then again we are of

Latin-America because we are under the American flag and also because the civilization with which we have to deal, and the ideals and the aspirations of the people are in a large sense those of Spain. There is nothing extraordinary in this, for more than three centuries of Spanish domination could not but leave a deep and lasting impress. Our missionary problems too are those of South and Central America.

II. We began work in the Philippine Islands, some of us with experience already gained in South America, all of us with the knowledge of the work that had been and was being done. We were guided in establishing our work by both your successes and your failures. We had a clean slate on which to write and the fault would have been ours if we had fallen into the errors of the past. While it would be unduly boastful to claim that we have succeeded in solving the problems of the native church and ministry that are presented on our Mission field, I cannot but feel that the story of our attempt to solve these problems recounted in some detail will furnish a more profitable and certainly a more concrete discussion than to attempt to consider these same problems theoretically or even in view of all the conditions in all the fields. Of course, local conditions modify problems in every country, but the environment is extremely similar in all of them. The upper class of society is European, either Spanish or Portuguese by blood or education, with whom may be associated educated Filipinos whose ideals have been the same. The great mass of the people, as in Mexico, is composed of those whom the Spaniards called in early days Indians. Of course, the proportion between the upper and lower classes differs in different countries, but it does not seem to me that the differences are so great that they will militate against my former statements, that the problems of missionary work are the same in all the countries mentioned.

III. The colonial problems of Spain, the national problems of the Republic of today, and America's problem in the Philippines are all, in one sense, missionary problems.

THE PROBLEM OF THE NATIVE MINISTRY

It is hard to determine which problem should be discussed first, that is the Church or the Ministry, and my choice of the ministry for the first discussion is purely one of convenience and has nothing to do with the logic of the situation.

I. THE UNTRAINED WORKER

Every one of us who has had any experience has felt the pressure and the necessity of setting aside at the first, certain men who seemed to have special ability and power, that they might devote themselves to the preaching of the Gospel in a

very special sense. It especially comes from our sense of inadequacy when we feel that our lack of knowledge of the language hinders our full expression, and it also comes perhaps from the people themselves who almost demand that some one of their number be set aside. Sometimes such a desire is sincere and at others it is a desire for prominence on the part of the candidates.

The first step should be taken first. It is unwise to separate any man for service of the Gospel until he and his fellows have learned in part at least that every Christian is a messenger of the Master and that every light should shine. Setting men aside and setting them above their fellows conduces to many unpleasant results. (I have heard missionaries say many times, "If I only had more money to employ more evangelists my work would succeed better." I think they have the wrong point of view. It was "they that were scattered abroad that went everywhere preaching the Gospel.") As the Church grew in experience, the Apostle chose and set aside elders in every Church. This is the second step. Now to return to modern history.

I confess that we made, and perhaps are making, mistakes along this line still in our Missions. The desire to break open the doors, before He that openeth is ready, leads at times to disastrous results. There is also the danger of laying hands on men suddenly. For example, the danger of using untrained and untried men. Some men stand out pre-eminently as leaders among their brethren, as men of quicker spiritual perception or more often alas! only readier of tongue. Such men form the basis for what might be called the untrained ministry, a ministry which should be allowed to continue, although in part only, even after a trained ministry is provided. Our hundreds of thousands of Sunday-school, chapel, mission workers, lay workers in every communion and every congregation in this land are but a counterpart of the men who tell the Gospel story in Latin-America.

(b) In the Philippine Islands all the Missions early began a system of Bible Institutes. The success of similar classes in Korea, I think it was, gave us the idea. These Institutes are held at stated periods—at first for the whole field at once, later for the provinces, generally lasting about two weeks. Different congregations take turns in entertaining their brethren. The delegates, who are made up of church workers of all classes and local evangelists, are taught various departments of Biblical knowledge and practical methods of work. These gatherings are a great inspiration both to the missionaries and to the local workers.

(c) We have made much use of lay preachers, whose official title is that of local preacher or local evangelist. These

men under the control of the local officials conduct services in their congregations, so that there is probably not a congregation in the islands that does not have its stated times of worship. The absence of the ordained pastor does not prevent the regular weekly gatherings. Sometimes these irregularly trained helpers develop such ability and are so evidently called of God for prominent service that they, after careful instruction, may be ordained.

2. TRAINED WORKERS

There is no necessity of discussing the necessity of a trained ministry in Latin-America as well as in Saxon-America. There may be some discussion as to whether that should be necessarily a paid ministry.

(a) Difficulties.

1. Lack of sense of need on the part of the churches. Our untrained workers are good enough, why pay others? This disappears as the appetite for good preaching grows and knowledge increases.

2. The danger of overloading the Church with ordained men when there is no support ready for them.

3. The unworthy men clamor for appointment. It is not so much a matter of loaves and fishes as the pre-eminence among the brethren that constitutes the temptation. There is almost too great a readiness to preach the Gospel.

(b) In the Philippine Islands our churches are distinguished by two almost different strata. The first is made up of men who have grown up under the Spanish regime. Many of them have been revolutionists and have had brains and energy enough to shake loose from old things. From among this group most of our older ministers have come and they have done valiant service for the Master. They were too old to attend school and have not received any but the most ordinary instruction but they have grown in grace and in knowledge, and have become effectual workers. The second lot are the young men who have been trained in the American schools under the American regime, through the medium of the English language. They are rapidly pushing to the fore and are destined to become the true leaders in Church and State and business. These men themselves demand better training.

3. TRAINING SCHOOLS

In the Philippines, the Methodist and Presbyterian Missions arrived at the stage of being ready to gather in young men of this second class in special preparation for the Gospel Ministry at about the same time. Independent classes were conducted for some months before 1907, after which it was re-

solved to join the two separate schools that had been projected. No union was formed, they simply worked together for two years in the same building, afterwards in buildings some little distance apart, but since the beginning there has been common teaching and common studying in all subjects. Two years ago, or in 1910, the United Brethren Mission sent students from the north to this school and during these last two years, 1911 and 1912, they have had a member on the faculty. This school has just closed after an excellent year's work with an enrollment of 24 Methodists, 17 Presbyterians, eight United Brethren. Recent mail holds out the hope that at the beginning of another term the Baptist Mission will send its students up from the South. The organization of the school is exceedingly simple. Each Mission sets aside one man, who devotes his entire time to it. The Methodists and Presbyterians have each contributed the service of another man. These five men are practically the governing body of the Seminary. I might mention that no formal articles of Union have ever been drawn up, neither has formal approval been asked of the Home Boards for this part of it. For efficiency and economy of service, for the development of unity of purpose among all the denominations that work in the islands, no other scheme has effected so much. These schools have imperceptibly lost their distinctive names, as Ellinwood and Nicholson and are known as the Union Bible Seminary of Manila.

There has been no difficulty in the matter of teaching subjects that might cause variance among the students. The Chair of Theology has been shifted back and forth between Methodists and Presbyterians, thus conserving a balance of power. The Methodists have taught a stiffer type of Calvinism than the Presbyterians. I, personally, have taught the theory of Church Government to representatives of three denominations without the least trouble. The course is of three years; each scholastic year extends over six months of time. During the other six months the students are kept occupied on the field. The standard set for entrance is that of graduation from a High School, but as yet we have not been able to hold all students to a standard even as high as this. Some few high school and college graduates have come to us, but the difficulty of accommodating the course to both classes has not been insuperable. The curriculum is that usually taught in Bible Seminaries with the exception of the dead languages for which our students are not prepared, special emphasis being laid upon the Bible in English or the vernacular. A special class of students has been taught in Spanish during the first years, but will probably be dropped hereafter, all instruction being given in English. Thus naturally a knowledge of English is a condition of entrance to the full course. This is necessary for many

reasons, one especially being that our students come from eight different tribes, making it impossible to use the dialects for instruction. The provincial classes are taught in the dialect.

THE NATIVE CHURCH—I. PROBLEMS OF CHILDHOOD

1. The very first problem that presents itself is, should there be a National Protestant Church in Latin-America? This has already been discussed in previous papers. Taking for granted, as most all of us do, the necessity of establishing such an organization, how should it be organized?

Note: I use the word Mission as representing distinct organization from that of Church,—you all understand the distinction.

The Missions necessarily must retain their denominational identity, and have, during the years of infancy. The national Church must be more or less under the tutelage of the missionaries. Probably there is no better way of organizing such Church than along the lines of the denominational form of government.

The divisive influence of this is felt less in cases like that of the Philippine Islands, where the Missions divided the field among them and each Mission has its own particular set of provinces. Though Church Government in one territory be entirely in the Methodist form it excites no jealousy or rivalry because there are no rivals. The same way with the others.

I venture to say that here again we have the Apostle Paul as an excellent guide in the matter of organization. We all know that the first step is that of gathering the believers in each district into an organized group. I venture to call attention to the simplicity of the early organizations, and to urge the omission of many of the modern developments that are used in our home churches, from our simpler congregations on the mission field. Complicated machinery does not fit the genius of a simple people. The slavish copying of our own particular uneducated form of "ism" is apt to exalt the letter to the detriment of the spirit. Most of us have found that a system of probation is an excellent device. Some use probationary membership, and we have formed probationary congregations especially in new fields. This conserves the interest of many who have been attracted by the Gospel message, prevents the dissipation of the influence of the message, forms them into temporary congregations, which with the increase of knowledge disappear and the permanent congregation is formed.

2. I venture to suggest that we do as the builder does. Sometimes when he projects an addition to a house or building, he leaves ragged edges and points of contact and union where

the new building can be securely joined to the old. Paul speaks in his letter to the Ephesians of the "whole building being fitly framed together and growing into a holy temple." We have built in the Philippines so that when the edifices reach a certain height, they will naturally join together and what seem to be unfinished ends of things become the points of union between the different buildings that have been going up in different territories. I think that I can truly say that the ideal, at least of all the stronger Missions, is that the time will come when the congregations reared under the sheltering wings of the Mission shall develop into one body, one congregation, one Church for our Master.

It helps a great deal in bringing about such a state of union to have the fact of such a future ever in remembrance during the building of the present.

II. PROBLEMS OF ADOLESCENCE

Once established—the Church and the Ministry on the Foreign Field—the greatest and perhaps the most difficult problem of all is the making this Church and this Ministry realize their ever-increasing responsibility for the evangelization of their own people. The paternal guidance of the Mission or of the foreign missionaries in the conference, both because of their wisdom and their being the trustees of the funds sent out for the work from America, serves to make them the dominant factor in guiding and developing the work of the Church. I believe that from the very first the position of the Mission as a temporary agency should be kept in mind, that all the missionaries should look forward to the time, and in the not too distant future, when classification is no longer made of missionaries and native assistants, but will become one of national ministers and foreign associates. The only way to teach a child to walk is to let it walk. If we can, first of all, fix in our minds that the Church, that group of people whom God has called into fellowship with His Son, is the permanent force on the field, the sooner will the congregations develop to full manhood. I believe that just as fast as possible, and that is a great deal faster than some people think, possibly, responsibility for definite work should be placed upon the local minister and Church. Experience shows that where a minister works as assistant to the foreign missionary, this gives him good training, but should not be continued too long. In order to please the foreign missionary, who is too often the foreign master, the assistant takes no responsibility personally, but simply does what he is told to do, and while he may be very industrious and devoted in fulfilling commands given him, he has not forced his heart into it, and it is better to give him his distinct sphere of influence and responsibility that will make him responsible rather

to the Presbytery or the Conference or the Association, than to the foreign Mission or missionary. Of course mistakes will be made and there may be many a stumble and possibly many have a sad fall, but I believe that kind of treatment will develop strength much more rapidly than the constant coddling and guidance of the churches by the foreign missionary. We who work in Latin-America should be able to bring about this state of affairs much sooner than those who work in the so-called pagan lands, for our people are accustomed to Church forms and the orderly government of the body of Christ.

We should have faith in the success of our work. We should believe in the devotion and capacity of our Latin fellow-workers and they will respond to this confidence, and once they realize that they are being treated as equals and not as subordinates, their moral and spiritual fiber will stiffen.

The objections to this are many and, of course, serious; but this is the apostolic method, thrusting out not only laborers but the whole Church into its full responsibility. In connection with this, the plan recently proposed by the China Council of the Presbyterian Mission that leading natives, responsible representatives of the native Church, should sit in company with the foreign missionaries in determining the use and expenditure of funds under Class IV is to the point. The Latin-American in many ways is extremely sensitive of what is called 'amor propio.' His dignity, his confidence in himself is often needlessly wounded. So much depends upon the personal fellowship between the foreign and the native worker in Latin-America that it cannot be emphasized too often or too strongly. If you treat your Latin assistants during the early years of missionary life as mere underlings and you the lord of the Lord's heritage you will surely reap when the Church comes, if it does come, to an independent position, a bitter harvest of unpleasant surprises. If this ideal is kept in mind many of the perils of adolescence in the Church would be safely passed. The experience of the Roman Church and the Philippines is a case in point.

III. PROBLEMS OF MATURITY

1. We now come to the problems of maturity if we may follow the figure still further. As parents have their difficulties and their problems in the training of their children, problems that affect maturity as well as infancy, so with the Mission that has stood in loco parentis to the growing youthful Church, the time of approaching maturity brings special problems.

First of all, there is the problem attendant upon the launching of the church as an independent entity—self-sustaining, self-governing, self-propagating. Jealous parents often unreason-

ably and bitterly oppose the marriage and independent life of their children. Perhaps jealous missions have retarded and unreasonably opposed the setting up of independent life of the Churches which they have nurtured and fostered. To the father and mother, a child is always a child, and it is difficult to realize that manhood or womanhood has come and even the most sensible of us, though we conceal these feelings, possess them. If God has blessed our work as Missions, we ought to expect that the maturity and the capacity and the time for independent life will actually come to our spiritual children. If the parents object there is assuredly trouble. Such maturity has come to many of our Latin-American Churches. The original missionaries, who were really fathers and mothers to the Churches, have left the field and have passed their responsibilities on to a younger generation of foreigners, who, although they have neither experience nor in many cases the ability of their Latin-American colleagues, are disposed to exercise the same paternal authority that their fathers in the Mission exercised, and through their very lack of experience these very missionaries unwittingly complicate matters. This is a time which demands on the part of missionaries both old and young, supreme tact, genuine devotion and real self-abnegation. "He must increase and I must decrease" becomes the motto of every true missionary in the face of the growing Church on the field. I see no reason why there should be bitterness, trouble and grief. No greater happiness can possibly come to the Mission than to have its prayers answered, and to have the Church, whose beginnings it fostered, take its stand among the different branches of Christ's Church in the world. Such a condition of things is infinitely better than a group of meek Churches forever at the leading strings of the foreign missionary.

2. Once this stage of transition and readjustment is past, there is no reason why both foreigner and Latin should not work together in the most beloved fellowship. There arise, however, in this stage various problems that should be faced. First of all, should the foreign missionary be a member of the ecclesiastical body on the field? Opinion differs on this, in many countries, and among the missionaries of the same country. In Brazil, for instance, in the Presbyterian Church, but four of the missionaries are members of the local Church. If I mistake not, they are set apart in a Presbytery by themselves. In China and India, the number of those who are members of the native Churches is much larger. In Japan, I should say about half, and Mexico likewise, hold their ecclesiastical membership on the field. It is understood, of course, that the field Churches are not organically connected with the home, as is the case in some other denominations and other communions. The local circumstances and conditions, of course, must

determine the answer to this question. Theoretically there is no reason why Christian brethren should not work together harmoniously and effectively. The number of foreign members in such a body is always a very small minority so that no jealousy need be felt by the native members toward their colleagues. For the American to withdraw shows on the one hand a lack of confidence in the native brethren, and on the other hand it may show a feeling of pique as much as to say: "Well, if you won't let us run things we will have nothing to do with you." Then, on the other hand, the presence of the wise and tactful American missionary in such a body, especially as he is free from jealousy or desire to dominate the situation, ought to be of immense value in counselling and guiding. He can exercise far more real authority and influence than if he be given a title or 'categoria.'

3. What should be the division of labor and responsibility between the Saxon and Latin workers? This is an unsolved question in my mind and I trust that delegates present will speak of their experience. In the Brazilian Presbyterian Church, the missionaries confine themselves to institutional work, on the one hand teaching, and to pioneer work on the other. They push forward into new fields and as fast as Churches are organized and grow into self-support, they become members of the local ecclesiastical body and responsible to it. A Brazilian minister or licentiate is placed in the Church and the missionary moves on. This was a compromise plan and not a final solution of the problem.

4. Lastly, the final problem is this. Can we rightly hope that within our life-time, the day will come when the Foreign Missions can wisely and properly withdraw from these Latin-American fields? There is much to be said on both sides in favor. We ought to have such success that this will be possible, with what has been done in the history of the Church. Our purpose is not to work on as foreign missionaries until everybody is evangelized or becomes possessor of the truth as we hold it, but we aim toward the establishing of a vigorous, spiritual, able Church, that will witness for Christ in its own land. Once that is established, there should be constantly less and less need of foreign help. We sometimes feel as though our work was not only an indefinite one in purpose, but also eternal in time, and we should not only begin it with expectation of not finishing it in our lifetime, but not even in the lifetime of our grandchildren. Is there not something radically wrong in such a program? On the contrary, it may be said that history and experience belie these castles in the American Spain—that in so doing we do not take into consideration the weakness, the backwardness, and lack of education on the part of our fellow Americans to the South.

I believe that if we have a very definite program of just what the work of the foreign missionary is, and work toward that, even though man may come and man may go, the ideal is not impossible of realization. We in the Philippines feel that given a certain number of men and certain equipment, not at all impossible to the Church, we can, with God's help, give such account of our stewardship as to be able to withdraw formal participation by foreign Churches in the evangelization of our land after 25 years. This does not mean that individuals should not continue to give their services, but the responsibility should so far have passed into the hands of the local organization, that the Foreign Mission, as a counsel and governing body, should no longer be needed.

COOPERATION

THE REV. ED. COOK, D.D.

The topic assigned me was stated thus: "Cooperation in Mexico." I understood that the other topics mentioned by the Chairman were to be discussed by other members of the Conference. I understand also that the plan of the Conference called for a brief presentation of the subjects assigned and a more extended discussion of the same after the leader had performed his task. My paper therefore will be brief, though a very direct and sincere presentation of the problems of cooperation in Mexico as I see them. I regret the lateness of the hour, for I had hoped that we might have a full discussion of this subject, so vital at this time to our success in turbulent Mexico. We have talked much in recent years about "fraternity," "comity," "cooperation" and "union." The day is at hand in Mexico which demands the "real thing."

COOPERATION IN MEXICO

In every mission field the problems which have grown up out of ever enlarging opportunity and increasing competition between Christianity and opposing forces call for the fullest cooperation of all the Protestant denominations. Cooperation first in the study of the problems; second, cooperation in their solution. In Mexico there is a situation demanding our immediate study and our closest and most careful cooperation in the handling. The problems involved in this situation relate first to Christian education; second, to Christian literature; third, to self-support on the part of the native congregation. These three phases of our work seem to offer a ready basis for cooperation and to challenge our immediate and best effort.

I. CHRISTIAN EDUCATION

The educational situation in brief is this: The masses are ignorant. The government system of education is inadequate,

anti-Christian, unreliable, and vacillating as to policy. A growing interest in education is recognized among the masses. The people will patronize Protestant schools because the work is recognized as superior. An unusual opportunity is therefore open to the Protestant Church. Protestant education in Mexico, however, lacks organization, order, system, proportion and correlation. In the main the schools are isolated and entirely individual and independent in policy. What is called for in Mexico is cooperation of the Protestant forces in *effecting a system of Christian education*. This system should include primary schools, grammar schools, high schools and colleges. Romanism is a unit, hence a great, well-sustained, though harmful, influence in Mexico. Protestantism is divided; its stream of influence divergent rather than confluent. Its aggregate influence is, therefore, minimized. A plan which seems feasible may be outlined as follows: *Cooperation of all Protestant denominations*:

1st. In establishing a primary school in every town and city where the church is located. To this may be added wherever feasible, a secondary school.

2nd. In establishing a normal school or college in every state of the Republic.

3rd. In establishing a theological school for the training of a native ministry.

4th. In developing a plan whereby better proportion may be maintained in the number of girls and boys receiving Christian education.

A policy of interdenominational cooperation in Christian education would enable us largely to overcome the present defects in the educational influence of Protestantism in Mexico.

In studying Christian education in Mexico I observed the following interesting conditions:

(a) In a thriving town in northern Mexico two denominations conduct each a school, offering courses from primary through high school grades. Each school is demanding larger buildings, better equipment, and control of patronage; each is hurting the discipline and patronage of the other; and each undertaking more work than it has force or equipment to do, thus keeping up sharp competition and more or less unfriendly rivalry. Cooperation, leading to a division of work and a proper correlation of these two schools, would enable the Protestant Church to render great service in the field of Christian education and to dominate in large measure the educational policies of the state in which the town is located.

(b) In the capital city of one of the most advanced and prosperous of the states of Mexico there are four normal schools

for girls; three of these conducted under Christian auspices. These are maintained by different Protestant denominations. A notable spirit of rivalry exists and a strong competition for patronage is maintained throughout a wide section, while in many other thickly populated states there are no Christian schools of any sort whatever. In this situation there appears an urgent demand for a wiser distribution of Christian forces and a better use of the offerings of the Church.

(c) Throughout the entire Republic there is a striking disproportion in the number of girls and the number of boys being educated under Christian auspices. The Protestant Church is responsible for twenty-four girls' schools and for only eight schools for boys. This matter calls for prompt attention if the splendid results in female education are ever to be conserved. The young men of Mexico alone can unite with the young women of Mexico in establishing the Christian home as the unit of the nation's civilization. If the young men are uneducated and unchristian, the Christian womanhood which is the output of the girls' schools is largely lost to the Church through marriage into Catholic or non-Christian families, or through the sweep of anti-Christian currents through the Mexican social life of today.

(d) There are in Mexico four theological schools for the training of young ministers. Three of these are small, reporting seven, ten and fifteen students respectively. Only one of these schools has adequate equipment and patronage sufficient to justify the expenditure involved in the annual budget. If we could get together in one well-organized, perfectly equipped theological school, I am sure we could more nearly meet the present demand for a trained ministry in Mexico.

II. CHRISTIAN LITERATURE

A Christian literature in the language of the people is an early and paramount necessity in the Christianization of any people. After two generations of work in Mexico we find:

- 1st. No serious, interdenominational, cooperative policies.
- 2nd. No adequate, Protestant publishing plant.
- 3rd. No adequate, Christian literature in Spanish.
- 4th. No great, Christian newspaper representing Protestant faith and interests. Denominational effort in this line has been small and unsatisfactory.

To overcome the difficulties occasioned by this lack, we must get together:

- 1st. For the development of plans of real cooperation.
- 2nd. For the establishment of a union, Christian, publishing house.

3rd. For the preparation of an adequate Spanish literature for the ministry, for the Church generally and for the Sunday-school as a field of special opportunity. This literature should be published on the ground by a plant jointly owned by the Protestant churches in Mexico.

4th. For the projection of one great Protestant newspaper, advocating the common cause of Christianity as represented by the Protestant Church, and at the same time promoting the several denominational interests.

I happen to know of two branches of the same denomination in Mexico trying to run three religious papers. These sheets are all small and all more or less insignificant in their influence. One great union, Christian newspaper could command the best talent of the Church and could lead in Christian thought and activities the Protestant forces in Mexico.

III. SELF-SUPPORT

In the matter of "self-support" the cause of Protestantism in Mexico has suffered most on account of the lack of cooperation between the denominations. After sixty years of Christian work in Mexico we are almost as far from the establishment of a native church as we were at the end of the first ten or fifteen years of continuous effort. In spite of the fact that this field is at our very door, easy of access and in touch with the home base, the spirit of denominational rivalry has perhaps been more pronounced and cooperation longer deferred than in other fields. The cause of Christ in the Republic has been retarded, no doubt, because of these facts. The present status indicates:

1st. That the Boards have erred in their policies regarding the subsidy of the native Church. These subsidies have been *too liberal* and *too long continued*. Instead of developing an independent, self-reliant spirit on the part of the native Church, we have fostered the spirit of dependence upon the Church in America and have unwittingly discouraged serious effort at self-maintenance. Pressure from any one denomination at this point is likely to result in the withdrawal of members and their identification with another, and when in that denomination the pressure is applied the members go to still another, until they have gone the round of Protestant churches. A clearer emphasis of the importance of a common policy cannot be found in the mission field.

2nd. That we are failing in Mexico in the development of an independent Mexican church chiefly through lack of a common policy which looks to self-support.

3rd. That we are wasting money in Mexico for the same reason.

4th. That we are throwing away an extraordinary opportunity for Protestantism by pressing work in Catholic Mexico along narrow denominational lines without due regard to a *wise division of territory*, an intelligent distribution of force, and the establishment of a common policy throughout the Republic.

5th. That open rebellion at any denominational pressure towards self-support is recurrent and that little wholesome education in Christian giving is being carried out in the Republic.

If the foregoing statements are accepted, all will doubtless agree that it is entirely feasible for the Protestant denominations in Mexico to develop a plan of cooperation in Christian education, in the production of a Christian literature, and in the development of a common policy in self-support. I am further inclined to the opinion that the time is approaching when we should begin to plan for the establishment in Mexico of the independent native church, which can prove successful alone upon the basis of better understanding and fuller co-operation on the part of the Christian forces already active in the Republic.

Discussion

CHAIRMAN: There is much food for reflection in the papers we have just heard, and I am sorry there is so little time for discussion; but there are a few minutes that may be occupied that way if anyone has anything to say on these topics.

REV. L. C. BARNES, D.D.: May I ask a question? Are any suggestions to come from these associations or boards? This last point of cooperation and self-support might well be brought to the attention of our Boards as a suggestion from this Conference.

DR. JUDSON SWIFT: I wish someone would make an impression as to this matter of Christian literature. I am thoroughly under the conviction that it is a strong right-arm that is not being used, and I take this opportunity of referring to the press, and the need of literature; and I hope some man who is strong and influential will arrange in these discussions to press this point,—or some men. Brethren, it is the solution of the problem of converting the ignorant membership of the Roman Church in Latin-America. I have now an encouragement I did not have before.

DR. PRICE: In regard to the literature: The churches, in sending out used Sunday-school supplies, are receiving hundred of letters which are coming from hundreds of missionaries willing to cooperate. Of course, Dr. Swift means literature in dialect. This morning Miss Smith spoke of picture-rolls in Colombia, and the Youth's Companion was men-

tioned by Dr. Browning. The information as to what is useful on particular fields—much information—has come along these lines; in the Ladies' Home Journal of this month there is an article along this line.

MR. HARRIS: I don't want the impression to go out that we desire to foist the *Sunday school Work* on you in this connection, but it does contain many features that are desirable. In the paper (which has just now been distributed) one section is devoted to *Literature*. Many replies come back—not as many as we hope to receive, but there seems to be unanimity that cooperation is desirable, with the exception of a small body of those who feel it is hardly yet time for it. In the latter part, under Section 14, there is one question with regard to "What is the Greatest Need of the Sunday-school World at the Present Time?" And the answer given uniformly includes *Literature*. There is no dissenting voice from that opinion—that the greatest need in Sunday-school work, in evangelizing, is *literature* and more of it, and in time for use.

Much more could be said along this line, and I would be glad to give the gist of those replies to anyone who might ask.

Thursday Afternoon Session

The meeting was opened with prayer by the Rev. J. T. Malloy.

MORAL AND SOCIAL PROBLEMS IN LATIN-AMERICA

THE REV. L. C. BARNES, D.D.

One of the missionaries said this morning (and it appealed to me as evidently true), that a missionary coming to these Latin-American countries has so little reliable understanding of the situation for the first ten years, that he does more harm than good. If this is so of the missionary who lives there, what can the poor secretary say who never lived there but may have visited in some of those countries, perhaps altogether not more than six months of time? I feel duly subdued, I trust, as to my own information in this matter; and wish you to understand that this unwritten paper, if it were written, would have but one mark of punctuation: that would be an interrogation point. I am here to seek light rather than with the thought of giving it. As one of the brethren said last night, we from whom you would secure funds for this work have our problems to solve. In these days there is no adequate appeal in the theological and ritual defects of Latin-America. I would like expressions here as to the reality and seriousness of the moral problems found there. Now I have not said this merely because I thought more about it this morning, but coming along on the train yesterday I made some notes, and No. 1 is: "Not giving light but calling for light." No. 2 is: "Not casting the first stone." "We do not live behind opaque walls" at the present time in the United States, as to the moral condition of society. I have just returned from the Pacific Coast and found investigations going on there, in one place and another, similar to those taking place on the Atlantic Coast. When cities from the Atlantic to the Pacific study the problem, the once opaque walls are being replaced with glass.

In a country where \$188,000,000 a year are paid by white-slaves to their black-hearted masters, which, of course, is but the beginning—not the sum but the beginning of the count—in such a country we can speak only with great humility concerning the moral defects of society in Latin-America.

My third note is: "These Latin-Americans are better than we are, in many respects." I was at a table with a dozen or more missionaries in Mexico, not very long ago, some of

whom had lived there longer than ten years. We were, as patriots are apt to do when they meet abroad, talking about our own country as "God's country." In order to change the drift of thought, I said, "Let us for a minute think of the respects in which Mexico is better than the United States." So I took down two or three pages of notes as one after another around the table spoke, naming particulars in which even poor old Mexico is better than the United States. Latin-America has much to teach us, concerning morals; perhaps, minor morals; but still social morality. For instance, we Teutonic peoples are proud of our bluntness; we call it frankness and boast of it. Latin-Americans show far more courtesy than we do. Again, the whole moral tone of this country would be improved if instead of the killing rush and drive of Broadway and all thoroughfares of life in the United States, we had more of the *manana* spirit. We desperately need it for spiritual improvement. Latin-Americans are better than we are in many respects.

My fourth note is: That "we are not to arraign Roman Catholicism" when we speak about the moral and social problems of Latin-America. The Roman Catholic Bishop sent down from the United States to have charge of his church in Porto Rico, said to me of the Baptist Mission, "You are welcome. There is so much to be done that there is enough for us all to do." Remember that I am quoting, perhaps not word for word, but the exact substance of what the head of the Roman Church said to a man at the opposite end of the ecclesiastical scale. He continued,—"For more than 400 years Spain sent priests here to Porto Rico who were not wanted in Spain (for good reasons) and of course such priests could never Christianize any country. This island has never been Christianized. Now we have the whole task to perform. You are aiding us and we are glad you are here." As to the moral and social problems of Latin-America, it is not in the spirit of accusation, it is rather in the spirit of deep sympathy with our Roman Catholic brethren in the United States and all America that we study the problems. We want to help one another to solve them.

What is the test of moral attainment in society? An old writer on the social gospel summed up perfection this way, "Let *stedfastness* have its perfect work, that ye may be perfect and entire, lacking in nothing." Some think that the Epistle of James was the first portion of the New Testament to be put into writing. If so, and if James was indeed the brother of Jesus, added significance is given to this opening declaration of the great apostle on social morality. Stability being the zenith, what is the nadir of social morality? The second paragraph on this first page of the New Testament

states it, "He that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think he shall receive anything of the Lord; a doubleminded man, unstable in all his ways." *Doublemindedness* is profoundly anti-social. It means instability of the whole fabric of life. Do we not touch here the bottom of Latin-American troubles? What other five words could so completely portray the whole situation—"unstable in all his ways"? In trying to describe it to ourselves, let us not use what we might be tempted to use in this connection, the Latin-English word, duplicity, but rather the Saxon-English word, which, while it is more blunt and goes deeper, yet, carries with it less suggestion of intentional circuitousness. We are not ascribing to the Latin-American mind duplicity as a characteristic, but simply doublemindedness, instability.

Look at it for a moment in three directions, first in the realm, of *business*. The chaffering method of trade, instead of the one-price method, is but a superficial indication. It is far more serious when you find, even in those who are making an earnest struggle toward a higher standard, a certain innate shiftiness of mental habit, so that you look long and longingly for absolute single-mindedness.

Look at it from another point of view. I have never been in China, but we are all familiar with the reputed commercial conscience of the Chinese. Now you who are well acquainted with various parts of the world, which do you think is more dependable, the commercial conscience of China or of Latin-America?

When we turn from the commercial realm to the *political*, *what do we find?* Instability is writ large on every page of Latin-American history. In every morning's paper we expect some further illustration of that, and are seldom disappointed.

A very pathetic statement was made to me by a man in Latin-America, who has been there twenty years, a good, sensible Englishman. Without thought of saying anything amusing, he said to me, "Now Costa Rica is different from the rest. Costa Rica has great stability; there has not been a revolution in Costa Rica for sixteen years." If it were not so pathetic, it would be comical, that a man should speak of that as a great achievement. Political doublemindedness, lack of stability and steadfastness are notorious.

In a third direction we find *domestic* doublemindedness. I have heard much about that, in the few sessions I have been able to attend. I want to ask whether the following facts are characteristic. We all know what Dr. Speer has published concerning South America. This is concerning Central America. In a certain large city, which I will not name, the public official, to whom I had no letter of introduction, was exceed-

ingly courteous to me, and took great pains in showing me the municipal opera house, the cathedral, the public schools, the large hospital and other marks of advanced civilization. I asked if there was a printed annual report of the municipality. He sent it to me the next day with most courteous expressions. In the statistical table of births there were two columns, one headed "Legitimate," the other "Illegitimate." The latter were 71 per cent of all. In another city I got a similar report, hoping to find the percentage not so high. As a matter of fact it was not 71 per cent there—but 73 per cent. As bearing on this we must never fail to consider the fact that the laws, ecclesiastical and civil, are such that the formality of marriage is a formidable difficulty to many. Let us believe that in a large number of cases there is true marriage relation without the form. How far should this abatement go as we attempt to arrive at a correct view of the actual moral conditions? Is there prevailing steadfastness in the domestic relation, even where the form of marriage has taken place? In other words, taking everything into account in estimating those figures, do they misrepresent the real moral state of Latin-America as you know it? I have to go up and down this country and plead for money to send missionaries to Latin-America, and I want to know whether I am fairly presenting the situation when I state these facts.

Is not the one word which sets forth the whole social condition the word of James, "unstable"? In San Salvador, the capital of El Salvador, I experienced two earthquakes in less than two weeks. Minor tremors are almost constant. The popular name for that charming valley, because it is swinging like a hammock all the time, is "The Valley of the Hammocks." I have wondered whether the fact that some of those Latin-American countries are characterized by earthquakes, has something to do with the instability of the whole social system—business, political and domestic instability. Add malaria in many places with its fever and ague. Why should not such fundamental and intimate physiological conditions affect the psychological state, producing instability as a state of mind? This may help to account for what appears to be doublemindedness in business, politics and marriage.

At any rate these are some of the problems to be met. What I am eager to learn is the thought and experience of those like you, who have knowledge. I have thrown out these questions, because I would like to become so well informed as to be perfectly fair when I talk about the moral and social problems of Latin-America.

Sin is selfishness, and there are three directions of it—self-will, self-seeking, self-indulgence.

In regard to *self-will*, how about the Anglo-Saxon race as

compared with the Latin? I wonder if the average Anglo-Saxon, in point of self-will, is not a bigger sinner than the average Latin.

In the matter of *self-seeking*, how does it stand? Say nothing of commercial greed; say nothing of our characteristic American exploitation of labor; say nothing about political ambition in the last presidential election or any other election; thinking only of the ecclesiastical sectarian self-seeking; or even saying nothing about interdenominational self-seeking, and thinking only of innerdenominational self-seeking, I wonder if we have very much to teach the average Latin-American.

The question is in my mind whether the difference, the only one that is, on the average, very marked, is not in the third—*self-indulgence*. Our strenuous battle of life, getting ready for and weathering northern winters, has ingrained some degree of control over self-indulgence. Infinitely more than that, our convictions of direct, unmediatable, personal responsibility to God has tended to engender self-control. But even on this point, in spite of such advantages, we have nothing of which to boast and everything to make us very sympathetic with Latin peoples. Just look on Fifth Avenue, or any other avenue, and be very humble about self-indulgence. Here is where we must begin, with ourselves and with our Latin brethren, in order to eliminate doublemindedness—unstable-ness in all ways, and to secure steadfastness, which is, as James says, the whole thing—perfection, in social morality.

Will the Gospel put iron into Latin-American blood? I met a man in Porto Rico who was converted in this way: His wife had been brought to Christ first by a tract. She wanted him to read it. She found him one day swinging in a hammock (like those young ladies who did nothing but rock), a favorite Latin-American occupation. She offered him the tract. He would not exert himself to take it. She then opened it and held it before his eyes. The first sentence was well put, and he read on a sentence or two, then reached up, took it and read the whole. It forced him out of the hammock on his knees. He rose never to get back into the hammock, but to go up and down the whole countryside with the irresistible message and build up a strong evangelical church.

The Gospel of Christ, the Spirit of the infinite energy has been known to transform species, turning the spineless into vertebrates. My chief question is, Do you know of many such cases? Am I right in believing and saying boldly that when the Spirit of Christ comes in, doublemindedness, is displaced by singlemindedness, unreliability is displaced by reliability; steadfastness is put into the social organization. Business life and political life and domestic life

in Latin America; can they be made stable? The New York Times, in an article recently said in reference to Mexico, "We must pray"—perhaps the expression was a rhetorical flourish in that article but for us it is far more—"We must pray that a great change may be wrought in the spirit of the Mexican people." Is such a change wrought when we persistently instil the Gospel? Are business, domestic and political life made stable, and the earthquaky conditions displaced by stedfastness?

A brilliant Mexican preacher of the Gospel has recently been transferred to the Church triumphant. He was the father of a large family. Two of his sons were in the University of Mexico. One of them said to me, "My father has kept up with all us boys and girls in our studies in school. Though he never went to the University himself, he can even help us in differential calculus." I suppose that some of the learned brethren in this room know what differential calculus is. When I went to college it was an elective and—I took something else. But here is a Latin-American father with such splendid stedfastness of domestic devotion that he kept up with all his children and could help them in their most advanced studies. Let stedfastness have its perfect work."

LESSONS WHICH THE MODERN MISSIONARY ENTERPRISE MAY LEARN FROM THE ROMAN PROPAGANDA

THE REV. GEORGE ALEXANDER, D.D.

When we compare the Foreign Missionary literature of Protestant Churches today with the Foreign Missionary literature of a generation ago we can hardly fail to observe the comparatively infrequent reference to Roman Catholic machinations, aggressions, oppositions and persecutions. It is an open question whether this change is chiefly due to the growth and commanding importance of Protestant Missions; to a decline in the vigor of the Roman propaganda; to the lessening acerbity of religious conflicts, or to the mutual tolerance resulting from the consciousness of being confronted by a common foe.

However that question may be answered, conditions are now such as to make it possible for us, without incurring the suspicion of disloyalty, to study the methods of the Church that was producing apostles and martyrs and adding continents to Christendom during the centuries in which Protestantism made scarcely a response to the great commission. What have we to learn either in the way of example or warning from papal methods and from the success or failure that has attended them?

In the prosecution of Foreign Missions the Roman Catholic Church has certain advantages which Protestant Churches cannot hope to share. For this warfare she has a force of celibates without family ties or worldly entanglements, trained to habits of unquestioning obedience, disciplined to act with military precision, and directed by a central authority subject to no earthly review.

Moreover, her readiness to make use of the secular arm, to compromise with idolatrous creeds and customs in order to gain ascendancy over the heathen mind, and the sensuous appeal which her forms of worship make to untutored tribes, give her advantages which Protestant principles will not permit us to avail of.

The question may, however, be raised whether these seeming advantages have not proved to be ultimately sources of weakness. The most solid and permanent conquests of Catholic Missions were achieved before the papacy had established its supremacy and perfected its machinery.

The conquest of Europe for Christ was effected by missionaries apostolic in method as well as in spirit. The activity of Ulfilas and Augustin was as free as it was fearless. They battled against Paganism in absolute reliance upon the unseen forces of the kingdom of God and triumphed. The Christianity which they planted proved to be permanent and invested with the power of self-purification and self-propagation.

The history of Roman Catholic Missions since they began to be prosecuted by highly disciplined orders, acting under despotic central authority, is in striking contrast. Not that the Roman propaganda since the discovery of the New World has been feeble or ineffective,—far from it. In a surprisingly short time it brought under the standard of the Cross practically the whole of South America and more than half of North America. It arrested the progress of Islam in the Orient, and by a conquest which was substantially missionary brought the Filipinos into subjection to Spain and to Rome—the only large mass of Asiatics converted to Christianity in modern times.

The missionary annals of the French Jesuits in North America, and Dominicans, Franciscans and Augustins in Central and South America and in the Philippines teem with examples of heroism and of indifference to peril and pain as fine as the first centuries of Christian Missions affords.

Bloody and pitiless as were the Latin conquests in America, the intensity of the missionary motive that actuated the religious order checked the policy of extermination which marked the impact of the Teutonic races upon the aborigines in the United States and Canada. To the shame of our forefathers it must be confessed that until a very recent date the Indians

of North America were a savage, hopeless and vanishing remnant.

In Latin-America they still constitute an important, and in some States a prepondering element in the population, and most of them are more or less affected by the ideals of Christianity and modern civilization.

Protestantism has hitherto shown no such ability to Christianize superficially vast territories. It has devised no such systematic occupation and social service as, for example, was carried into effect by the regular clergy under the inspiring leadership of Legaspi in the Philippines.

Protestant missionaries with a few exceptions, like David Livingstone, have not so completely severed themselves from home attachments and identified themselves with the inferior races to which they were sent.

Nevertheless, the missionary propaganda of the Roman Church in the last four centuries seems to bear the stamp of failure. Jesuit Missions in North America though instinct with the spirit of Christian chivalry have vanished leaving scarce a trace. In Latin America Christianity has suffered arrest of development and blight. Superstition, immorality, instability of character, resulting in social and political disorder and decay,—these are some of the characteristics of Latin-American civilization.

In the City of Rio de Janeiro nine or ten years ago I sat one day in the office of Senor Rodriguez, editor of the *Jornal do Commercio*, reputed to be the most influential man in South America. He said to me: "It is sad to see my people so wretched when they might be so happy. And the source of their misery both physical and moral is their lack of religion. They call themselves Catholic, but the heathen are scarcely less Christian. In the chair which you occupy sat a few days ago Julio Maria, the most eloquent preacher in Brazil. He said to me: 'The moral and spiritual condition of our people is pitiable, almost desperate. I see but a single ray of hope, and as a Catholic priest I am ashamed to say where I see it.'" Senor Rodriguez added: "I expect him yet to tell me that he finds it in some of your Protestant Missions."

Many causes for such conditions might be indicated,—some climatic, some racial, some economic, some political. What we are just now concerned with is the question whether the methods employed in the evangelization of heathen lands carried with them the seeds of disaster and failure.

I shall mention two errors which it seems to me have cast a blight upon Roman Catholic missions, and may prove equally disastrous if imitated by the missionary agencies which we represent. They are centralization and paternalism.

When the first ardor of missionary adventure and conquest

had passed the missionaries of the Roman Church found themselves in leading strings that checked personal initiative. Not only in matters of broad policy but in the minutiae of their daily lives, they were subject to the despotic will of a superior far away beyond seas. The commanding voice of Rome drowned the voice of God in their souls.

They were dwarfed intellectually and spiritually because "cabined, cribbed, confined." They were treading in the foot-prints of heroes, but with laggard steps because they walked in chains.

The great missionary must be the Lord's freeman. What progress would Paul have made in carrying the gospel into the regions beyond if it had been necessary for him to appeal to the elders at Jerusalem for permission to obey the Macedonian call? It is worth remembering that David Livingstone had to decline the support of the society that sent him to Africa in order that he might be free to follow his divine vocation.

Not long ago, missionary pioneers were free lances. My classmate, George Mackay of Formosa, selected his own field, blazed his own path, laid his own foundations under the leading of God's Providence and the mystic guidance of the Holy Spirit! The function of the home organization was merely to support and cheer the man at the front.

Independency, however, is no longer possible when missionary forces are multiplied and massed. There must be administrative authority, but it should be the constant aim to distribute responsibility and to make that authority as slight a check as possible upon the spirit of the God-sent man. Team work becomes increasingly imperative, but the harness should be a means of helping the toiler draw his load, not bonds to restrain him. Missionaries are doomed to mediocrity and mechanical service when they degenerate into the tools of a stupefying bureaucracy.

The other feature which characterized the Roman propaganda in Latin America was the systematic effort to keep converts from heathenism in perpetual subordination and tutelage. When the Indians were no longer enslaved by the secular power they were kept in bondage to their ecclesiastical overseers and rulers. Spiritually minded priests looked upon them as children, treated them as children and kept them children. Unspiritual priests exploited them and lorded it over them. The padre became practically the padrone.

The inferior race, ignorant, cowed, and without moral stamina, corrupted their masters, and both sank together.

How vividly this policy contrasts with that of St. Paul! He left the churches which he had planted when they were still children, who had need of milk rather than strong meat,—

left them to make their blunders, have their quarrels, and lapse into their old sins, relying on the efficacy of his prayers, the potency of occasional letters,—above all, upon the power of the Christ life in their souls, believing that He who had begun a good work in them would continue it.

Paternalism has been the bane of some Protestant missions. Missionaries accustomed to govern and control their spiritual children fail to realize that their children are becoming men in Christ Jesus. They anticipate disaster when those whom they have always led presume to take the direction of their own affairs and work out their own destiny. There can be no progress without adventure, no healthy growth without exercise, no fitness to bear responsibility if responsibility is not imposed.

We need to cultivate confidence in the Spirit of God and to learn over and over again the lesson that God "hath chosen the weak things of the world to confound the things that are mighty."

CHAIRMAN: The next topic is:

HOW TO INTEREST THE CHURCH AT HOME IN THE WORK IN LATIN-AMERICA

MR. JOHN W. WOOD

LADIES AND GENTLEMEN.—We are coming, in the discussion of this subject, to a matter which very intimately concerns all of us, especially as officers or secretaries of Mission Boards, who must present it to congregations. I would say that what we have heard in the last two days is in answer to this question. I despair of saying anything at all adequate in this respect. The outline that has been given us of the conditions of Latin-America is its own appeal, and if we can put that before the people adequately, it will answer the question on which I have been asked to speak.

Two or three things occurred to me, which I have jotted down. First, the fundamental fact is that the field is the world, and Latin-America is part of that field. Therefore, we cannot withhold our aid from that portion of the world. Latin-America is in an isolated portion, but it is America; have we not a special appeal from the Latin-Americans, especially these who live in the Western Hemisphere? Have we not been thrown with them because of geographical conditions, and with our responsibility for their political forms and political ideals, we should see to it that their religious forms are such as will make stable the uplifting of political conditions.

Then, again, those Latin-American nations are still, many of them, in rather a formative condition, many practically

infants in the world's family. We must therefore see to it that they have a share in not only our political ideals, but we must give them the Christian gospel in order to make stable those forms.

We must awaken the minds and consciences of those peoples so that the reactionary elements which are already in those lands will not gain the upper hand. Of course, we have considered the commercial relationships with the Latin-American nations. The land from which we obtain our quinine and a large portion of our rubber (from which come many vicious members); but our connection with those lands must not simply be commercial. The fact that about one-fourth of the imports of the United States are drawn from Latin-America naturally causes questions to be asked, in these commercial times. But our impact must not be on simply commercial lines. There again, have we not a strong appeal to the American people in regard to their responsibility to the people of Latin-America?

Then we can impress on the people at home by bringing the actual conditions of Latin-America clearly before them; and we are facing a very delicate question. The only thing to do is to speak the truth in love. On the one hand, we must not blink our eyes to the facts; on the other hand, not try to put any unkind interpretation upon the facts. Our people need to know something of the actual conditions of things intellectually, morally and socially, in Latin-America. But what we say must be spoken in the spirit of kindness and helpfulness. You see, I am simply dealing with several talking points.

Another feature that appeals to a large part of the people in this country is the fact that our work is largely evangelistic in character. There are, however, institutions built up, and less need for evangelistic work than in Asiatic lands. The fact that it is a preaching enterprise, a new crusade, would interest more of the churches at home.

Another thing to interest people not disposed to look at the matter squarely: it is not a question of church connections or ecclesiastical claims, but a question of intellectual, moral and spiritual needs; and when you base your appeal for Latin-America on intellectual and moral and spiritual needs, it seems to me you have a tremendous influence to bring to bear upon the people at home.

Again, there are many people in this land in Christian churches deeply interested in our immigration problem. South America has its immigration problem at the present time. As we are trying to solve it here, why not try to help them to solve it there? And we shall be able to bring to bear a marked influence on some old-world conditions when those at present

sojourning in South America return to their native land. It may be a very indirect route, but there is a possibility there of doing some exceedingly effective work.

Then, the man who raises the question: "What concern have I with all this?" To him you may say: "You know, all the conditions, especially political, have a very direct reflex influence upon us. The conditions which obtain there naturally unsettled a great many of the conditions which we want to see more stable in our own land, and so long as Latin-American Republics are the hotbeds of revolution, we shall be subject to them too—a very serious danger; so, from the point of view of our own self-preservation we need to carry into that land that gospel which will help to bring harmony to the state as we attend to the uplift of those people.

Then, we need to appeal to the spirit of patriotism for the kingdom of God—love to our Lord and Master. If we can put the question up squarely to our people at home, we cannot sit quietly by and see Him ignored and dishonored; we cannot afford, for our own self-respect, to see Him neglected—passed by, not to say, despised, by many men of really high purpose, of clean life, of earnest mind, who, because they have had Him presented in one form, think that the only form; and because that presentation has been inadequate, say they will have nothing to do with Jesus the Christ.

CHAIRMAN: On the same subject we are to hear from Bishop Oldham.

HOW TO INTEREST THE CHURCH AT HOME IN THE WORK IN LATIN-AMERICA

THE REV. W. F. OLDHAM, D.D.

There are marked difficulties in the way when we attempt to present the case of the South American peoples and their religious needs to our own home churches.

I. The action of the Edinburgh Conference in excluding any consideration of missionary work in Latin lands has adversely affected the presentation of that work from our home pulpits. For it would seem on the surface that the printed omission of all such fields from a world survey of missions by an ecumenical body would indicate that the Latin missions are either illegitimate or negligible. Personally I regret that a clear statement guarding against such a deduction was not made by that great assembly. We all know the reason such a price was paid. But that does not lower the cost. And yet, it may be as Dr. Speer intimated in his opening address that this omission, by forcing us to re-survey the grounds of our missionary enterprise in these nominally Roman Catholic

lands, will in the end strengthen the claims of such missions upon the confidence and added help of the churches already engaged in them and attract others into these provedly needy fields.

What is needed to put these missions before the home churches in their proper strength of claim for help, is to *state the facts* in the case. And in doing so to make clear that it is not a blind partisan zeal nor an un-Christian sectarian rancor that animates us, but rather a profound conviction of the deep moral and spiritual needs of millions of our fellow Americans who in a peculiarly close way are bound up with us in the same bundle of political, commercial and international hemispherical life.

In adequately setting forth this matter it would be well to urge upon our various Boards the preparation of a popular text-book of missions in Latin lands for study classes in our various young people's and Sabbath-school organizations, and to request the Women's Boards to introduce, at an early day, a similar text-book so as to concentrate on this subject for a year the mind of the churches at large and the mind of our missionary womanhood in particular.

Meanwhile, in the public discussion of these Latin lands, missions, in our public gatherings and prayer services, let us be careful to urge that it is not animus against the Roman Catholic Church that moves us—for many of us are very willing to recognize certain great features of this great communion—its historic continuity, its wealth of mystic piety when at its best, and its self-sacrificing labors. While we cannot but regret the tendency of the system everywhere to usurp authority over the consciences and liberties of men. But rather are we actuated, as I have already said, by the moral conditions and spiritual destitution of our nearest neighbors on the south.

The Monroe Doctrine makes us politically the elder brother in a family of free Republics, assuming guardianship of the political integrity of South America and Mexico as against all foreign designs. We have, thereby, incurred, in a peculiar degree, the obligation to share with the rest of the family whatever privileges the gospel has brought us. The same doctrine that waves off European physical aggression against these our fellow republics binds us to seek in every way their uplift and spiritual betterment. If the churches of North America hold the gospel in trust for all the world, surely the first claimants are our own South American neighbors and fellow-republicans.

2. Again deep impression may be made upon our people by portraying the amazing possibilities of growth and greatness that characterize these neighbors. Note the great areas of rich, cultivable soil—Brazil, for instance, is larger than the

United States—Argentina alone exports more wheat and cattle than we do,—Chile runs 2,500 miles along the southern Pacific and holds untold mineral wealth; Peru and Ecuador are nearly half the size of the United States,—and these great potential republics have a variety of topography and climate and such possibility of varied agriculture and forest growths, such stretches of mountain pasture and well watered valleys, and such marvelous wealth of mineral deposits as makes any of them the possible base of a great civilization. And when included in a continental survey, South America is seen to be the possible base of such undreamed of greatness as makes the need of moral cleansing and spiritual elevation and the thought of in any measure supplying it, matters of the utmost interest to any thoughtful Christian mind that desires to take the high places of the coming day for Christ.

3. There are many who will be attracted by the trade possibilities of these vast regions. Consider what the trade reports say, and see what magnificent vistas of commercial development a forecast of the future presents. Although the population is as yet sparse, so rich are these lands that in 1911 the foreign trade reached nearly two billion dollars,—the exports exceeding the imports by a hundred millions. When South America fills with future populations and its latent resources are developed who shall tell the abounding prosperity that will develop. To Christianize this vast wealth and to win the creators and inheritors of it to share with us in the great Christian endeavors of the coming day is surely worth while. Especially does such a prospect present a great contrast with the possibility of being always neighbor to peoples lacking clear interpretation of "duty" and with such ideas of patriotism as have been largely created by a church system whose absolutism has created ideals into which the political cacique and dictator easily fit. The constant cry of the Senior Methodist Missionary of Mexico, with forty-one years' experience is, "Poor Mexico, it will never be different until the gospel teaches the people a new conception of life." The religious teaching which invites people to put all their confidence in those who will undertake for them, if only implicit obedience be rendered, finds its analogue in the political life of the people it affects. If we want intelligent, strong, stable, self-governing, peaceful neighbors, we must give them gospel teaching.

4. Again a recital of the pathetic facts concerning the illiteracy of these rich lands is affecting: From 50 per cent. illiteracy in Argentina, the most progressive of the Republics, to over 80 per cent. of illiteracy in Paraguay, marks conditions of mental darkness from which even Asia is escaping. These people are abundantly able to bear the cost of educa-

tion, nor is there lacking noble ambition. What is needed is direction and encouragement.

5. Then let us plead for these South Americans because of the low moral standards that widely prevail. The painful picture drawn by Mr. Bryce of the morals of even the educated men is more than verified by the testimony of earnest Roman Catholic witnesses, clerical and lay. Particularly distressing is the utter repudiation of religion in university circles, which makes these seats of higher learning the hot-beds of agnosticism and blatant infidelity. So painful is this whole situation that more than one earnest Roman Catholic priest is on record as welcoming any help, even Protestant, to cure this great evil.

6. A very strong appeal is the fact that in these lands are millions of Indians whose Christianity is the merest nominal veneer. Whole tribes and communities have been baptized, but have never been instructed and know no more about Christianity in its inner meaning and temper than the pagans of inner Africa, except that holy names are sometimes on their lips. Surely these need the gospel even more than other pagan people.

7. And finally it can be shown that in religion as in all other matters competition when fairly conducted tends to cleanse and quicken life. Monopoly anywhere throttles and deadens. In the interests of the Roman Church itself, it were well for strong evangelical missions to be planted everywhere. Anything is better than stagnation and death. Wherever Protestant missions appear, the old church wakens to power, life and greater zeal, so that a by-product of Protestant missions is always a quickened and purified Catholicism. The good of the people is thus doubly served, and we Protestants are well pleased with this result. If by any means Christ is preached, there is surely gain all round. Protestant missions, therefore, in their own life and in the quickening they bring, result in securing for these—our brethren—a fair chance to get acquainted with a Christ who cleanses the heart, purifies society, re-makes the homes, and makes stable the public life and order. To secure for ourselves more worthy and comfortable neighbors, and to secure for them these higher levels of worthier and nobler life, surely constitutes a call to wider missionary effort than has yet been attempted in Latin lands.

HOW TO INTEREST THE LATIN-AMERICAN REPUBLICS IN PROTESTANTISM

(Prepared for but not read at the Conference for lack of time)

THE REV. JUAN ORTOS GONZALEZ, PH.D.

Anyone who knows the Roman Catholic Church from within, who has been conversant for years with priests, friars

and nuns, who has been both taught and teacher in Roman Catholic seminaries, and who has been both preacher among and confessor of Roman Catholic people, realizes at once when confronted with the problem of interesting the Latin-American Republics in Protestantism that there are many and almost insurmountable difficulties in the way, and that some of those difficulties cannot be accurately estimated and successfully met except by someone who has himself passed through the system.

There was a time when I was considering my past life not only as something to be repented of, but also as a complete and useless failure. What is the value to me (I used to say) of so many years spent in the convent? What is the advantage of so many penances? What will be the result of so many unprofitable Roman Catholic studies? What is the profit to have spoiled my boyhood, youth and the greater part of manhood through a vain and painful asceticism? Now I bless God and adore His all-wise and merciful providence for even my past errors and mistakes. Now I feel grateful to Him not only because He has called me so wonderfully from darkness to light, from bondage to the free gospel, and from the pursuit of salvation through human works to a living and saving faith in my personal redeemer, Christ; but also I am deeply grateful to Him because in His mysterious and adorable providence, He let me remain for so many years within and pass through the Roman Catholic system with so many bitter personal experiences. I think I may say to my former brethren without any conceit, what you read now, I have read before; what you teach now, I have taught before; what you worship now, I once worshipped; what you practice now, I once practiced. Your faith was also mine, your hope was my hope, and your church was my church. You are an honest, faithful and thoroughly convinced Catholic, and I was too.

I do not need to go far to know their prejudices and errors.—I can see them by looking at myself in the past. I do not need to study much to know their difficulties and objections.—I can see them by consulting with my own mind, studies and conceptions of the past. I do not need to spend very long to know what means are useful and what others are useless, what things are helpful and what would hinder.—I can recall them by outlining my own conversion.

We may classify the Roman Catholic people of today into three general and very much different groups, namely, faithful, indifferent, and nominal Catholics. The first includes several millions of Catholic people, especially children and women who are so loyal to the Roman Catholic Church that they are not only ready to support her by their money, personal work

and self-sacrificing acts, but also they are ready to lose everything for her and even to die or suffer martyrdom.

The second group, which includes several millions of laymen, perhaps about one-third of whom (at least, it is so in Latin countries and South America) are men who retain some religious habits, who go now and then to church, who practice religion at some time of the year, as in Holy Week, Christmas, or some extraordinary revival, and who go sometimes to the confessional box, but who do not care very much for their church, who instead of being controlled by the church and the priesthood indulge very often in ridicule against the former and jokes against the latter.

The third group, which is unfortunately more numerous than Protestants believe and which includes perhaps more than eighty per cent. of the well-educated classes, is made up of men, the majority of whom not only boast openly of being infidels but also speak and write against religion and display an awful zeal in propagating unbelief. Few Protestants know the pitiful inner conditions of the Latin Roman Catholic countries in South America. Magazines, daily papers, novels, plays and cartoons are used to ridicule all positive religion and to fill the masses with a deep scorn of religion and a deathly hatred against priests and ministers. There are everywhere in Latin countries millions of peasants and even learned men ready and desirous to burn every church, to murder every priest and to destroy all places of worship and eradicate from the heart of mankind all religious thought and feeling.

In trying to interest these three different groups of Roman Catholics in Protestantism, we must bear in mind that there are some reasons and facts which are applicable to all of them, and that there are some others which are peculiar only to one of them.

Let us begin with the difficulties applicable to all three. All of them labor under the grossest ignorance of and wild prejudice against Protestantism. There is not, as a whole, any sympathy with or inclination towards Protestantism; and there can hardly be because, as we will see later, Protestantism is not known at all to Catholics except through the most ridiculous caricatures and fearful slanders. When some of the Catholics belonging to the second and third groups approach in some way to Protestantism, they do so because they are convinced that through Protestantism they will be able to destroy Romanism, not because they wish to embrace and propagate any other religious system. I am so well aware of their ignorance and prejudice that I will not trust in a Roman Catholic, either layman or priest, who, without any special information about Protestantism, wishes to become a Protestant.

I do not doubt that in ninety cases out of a hundred they believe either that Protestantism is no religion at all, or that it is a religion indulging in all kinds of vices and sins. This is a fact that ought never to be forgotten by a missionary who wishes to work among Catholics.

All three groups believe that Protestantism is passing away rapidly and is "struggling in its last agony," as one of the official text-books in the American Parochial School says. No prejudice is more hurtful than this. How can a thoughtful Roman Catholic think of becoming a Protestant if he believes that Protestantism is a system in complete doctrinal dissolution and a religious society of which the end is already at hand? I know the best books written about Protestantism from the Roman Catholic standpoint, and not one fails to emphasize frequently the dissolution of Protestantism and its very early disappearance. When, less than three years ago, the greatest gathering in American Roman Catholic history was held in Canada, a gathering indeed in which the most prominent American and Canadian Catholics were present, a gathering in which there were several Cardinals, many Archbishops, hundreds of Bishops and Priests, and thousands of the most influential business men, —the speech most widely reproduced and commented upon all over the world was the speech delivered there by Father Vaughan, of England, who said in effect that Protestantism was rapidly passing away.

I will never forget, when about five years ago I asked a very learned and influential American ecclesiastical dignitary about Protestantism, how he, with the most sarcastic smile I ever saw, answered, "Protestantism cannot be explained because it changes every year, and even every week and day, and it is going away so quickly that we will not waste our time by speaking about it."

Unless we first dispel these false ideas, we shall never obtain a successful hearing. How can we meet this difficulty? By giving the Roman Catholics facts and more facts which they will be able to see for themselves.

To meet the slander stated above, we may give facts like these: "Do you believe that the English, German and North American civilizations are passing away? Do you know that those civilizations are based upon Protestant principles and doctrines? What do you think of the civilization of Latin people who, until recently, were almost exclusively Roman Catholics? and of Anglo-Saxon people who, until recently, were almost exclusively Protestants? Which nations do you consider stronger and more civilized today—Portugal, Spain, Italy and France, or Germany, England, Holland and the United States?" After such questions as these we can enter

into fuller and more detailed investigation. We may ask, "Do you know how many millions of Protestants there are today?" After giving the number according to Roman Catholic statistics, which is one hundred and twenty millions, ask how many Roman Catholics there are today, to which the answer is, two hundred and forty-five millions according to those same statistics. Then ask, "And have you not heard that Protestantism as a separate religion began only four centuries ago? And do you not believe this has been a good beginning and increase for so new a religion? And tell me, do you believe that all members of the Roman Catholic Church believe in their church? Do you believe that all nominal Catholics in Europe can be counted as true members of the Roman Church? Are all nominal Catholics of France true members of the Roman Catholic Church? Then why do they exile the friars and nuns, close the Roman Catholic schools, recall their ambassador from the Vatican, and send away the Papal Ambassador from France? If all nominal French Catholics are true members of the Roman Church, then why have they so little power in electing the mayors of the cities, the governors of the provinces, the representatives of the districts, and the senators of the nation, who are almost all unbelievers? If all nominal Spanish Catholics are true members of the Catholic Church, then why in the last national election did the Spanish people give the power to the liberal party which has in view the same projects as those of the French nation? If all nominal Italian Catholics are true members of the Roman Church, then why have they taken away the temporal power of the Popes, elected as mayors of the cities, as governors of the provinces, as representatives of the districts, as senators of the nation, not only unbelievers but generally personal enemies of the Papacy? So we see that Roman Catholic statistics count many nominal Roman Catholics to make the two hundred and forty-five millions.

If we exclude women and children, who are the only true Roman Catholic members in Latin countries, how many others are left? And if the Church has so many true members, why do they do so little in favor of and so much against the Roman Church? And if such a church contains today, properly speaking, at least in Latin countries, only women and children, can we not say that this is the one which is passing away? We may strengthen our position by giving some facts about Protestantism. We may say: "Are you ignorant of the fact that Protestants generally count only men and women, not children and babies? Are you not aware of the fact that many Protestant denominations count only as their members the communicants in good standing? Are you not acquainted with the fact that the greatest men among Anglo-Saxon people

are truly Christian according to the Protestant faith? Do you not know that the most influential men in politics, as well as in literature, in schools and in universities, are really Protestant, or are at least in sympathy with Protestantism? Have you not heard how many of them are engaged in Sunday-school work, in missionary work, or in church work of some kind? Have you not read how many millions of Bibles are distributed and sold among Protestants every year? How many millions of dollars are spent in home and foreign missionary work? And do you really believe that a church which has not only children and women, as the Roman Catholic Church has, but also men, many men, strong men, influential men in all branches of society, is passing away?"

My brethren, if we succeed in calling the attention of a Catholic to such facts, we will obtain a good hearing, and in many cases open the way for a conversion. Few Protestants realize how deeply rooted is the idea in the Roman Catholic mind that Protestantism is in complete decay and "struggling in its last agony." Without dispelling such a dangerous prejudice, we will attempt vainly to teach Christianity according to Protestantism.

In dealing with Catholics, we must avoid by all means at first to name Luther, Calvin or Wesley. We must try, by all means, to impress on their minds that the Protestant system is based upon doctrines and not upon persons, that it is derived from the Bible and not from some historical facts of the sixteenth century. Christianity, if it is anything, is a system based upon and from Christ; and to call attention at first to Luther, Calvin or Wesley is to make a very wrong impression in the mind of a Catholic and to incline him to believe, as the Roman Church teaches, that we cannot be the true Christian Church, since Christianity began with Christ and we began in the sixteenth century.

Perhaps the Roman Catholic himself, in order to dispute us, will provoke some discussion about this point, either naming slanderously Luther or Calvin, or calling attention to the fact that we began in the sixteenth century, and, therefore, we can neither be the true Christian Church nor have any connection with the true Christian Church which began in Christ and has come down the centuries until today without break or interruption. If he tries to involve us in personal questions, reproducing the calumnies of the Roman Catholic writers about Luther or Calvin, we must silence him by asking questions like these: "Tell me, my brother, would you like that, in order to discuss Roman Catholic doctrines, I begin by speaking of the scandals of the Borgias, one of whom was a Pope by the name of Alexander the Sixth, and committed such horrible crimes that today even the most bigoted Roman his-

torians are ashamed of him? Would you like that I begin by giving you some facts in the life of the Pope John the twelfth, who was elected Pope at the age of eighteen by the immoral influence of his mother, who was several times a mother before she was the legal wife of any husband; who committed so many awful and incomparable crimes that even today the Roman Catholic historians have to confess that he was an abominable Pope?" Thus we will compel him to discriminate between the Roman Catholic doctrines and the Roman Catholic people.

We must at once take advantage of this opportunity to say, "Let us discuss Protestant doctrines and forget Protestant individuals, the more so because we do not believe in an infallible Pope and are ready to differ even from Luther, Calvin and any other Protestant individual, if we find that they disagree with the Word of God. Our only unchangeable authority is Christ, and our entirely creditable book is the Bible."

Few Protestants realize the importance of this point, and yet it is so great that, if we involve ourselves in personal questions, we will have little success in reaching Catholics.

Some Protestants try to answer the second part of the objection by connecting Protestantism with the sects existing prior to Luther and Calvin and to reach in this way the early Christian Church. The more I know ecclesiastical history and Protestantism, the more I believe they are wrong in using this method. Such methods of reasoning will confirm the Roman Catholic more and more in his errors. To believe that the Christian Church in the first centuries and during the Middle Ages was limited to the sects that existed apart from the Church of Rome, appears to me dangerous and unhistorical. The Church of Rome even now maintains all the fundamental truths of Christianity. Her errors and mistakes lie in the many additions and false interpretations and applications of the Christian truths. An illustration will express more clearly what I mean. When Christ came, the only people who professed the true religion of God were the Jews. They kept unchanged God's revelation, God's true method of worship, God's true ethics; but the synagogue added so many things, introduced so many human traditions and precepts, that it had corrupted as a system the true religion administered to the people. But in spite of the scribes and Pharisees, in spite of the efforts of the synagogue and its rabbinical teachings, the only people and nation which kept the true religion was Israel; and in Israel the Lord had many servants and His visible church and kingdom.

Romanism in its essence is simply the recrudescence of the Judaism of the synagogue; and, like Judaism in the time of our Lord, the Roman Church up to the time of the Reforma-

tion largely included the body of Christ, and doubtless includes many members of that body today, whom it is our avowed aim and purpose to rescue from the cruel grasp of her deluding errors and pitiless servitude.

So far we have dealt chiefly with the difficulties applicable to all three groups of Catholics, but we will now deal with the peculiar difficulties of the first group, which is composed of the most loyal, faithful and honest of them. My most earnest desire and constant longing is to be able to reach Roman Catholic priests, friars and nuns. This class of converts will undoubtedly be of more account and use in the propagation of the true gospel among Roman Catholics than any other means whatever. Protestantism was spread so rapidly in the sixteenth century largely because friars, nuns, priests and Roman Catholic theologians were its first teachers and preachers. Luther himself was a friar; Calvin an ordained minister; Knox and Zwingli were priests. We shall never, humanly speaking, succeed in reaching the Roman Catholic people as a whole, and particularly the higher and middle classes, until we are able to reach and convert their religious leaders—the priests, friars and nuns. On the other hand, they are the most worthy people. I can bear witness to their consecration, zeal and training. I know how many and painful sacrifices they daily endure for their church and religion; how much and how faithfully they toil day and night for the propagation of their faith; how many frightful penances they practice day after day; how poorly they live; how many privations of all kinds they endure, and how much hard work they undertake with only the purpose in view of being faithful to their church and proving themselves loyal ministers of their gospel. In the very moment we gather a handful of such consecrated and self-sacrificing people, the spreading of Christianity according to Protestantism will be a comparatively rapid task.

How can we reach them? I believe by doing more aggressive work among them and by aiming particularly, I do not mean exclusively, to reach priests, friars and nuns. Let us study their own peculiar difficulties in regard to Protestantism. Every priest, friar and nun is thoroughly convinced that Protestantism cannot be the true Christian religion because Christ established only one church and speaks of only one kingdom, but we Protestants, according to the Catholics, constitute more than one hundred different churches and preach more than one hundred opposite creeds. As I stated in my book, page 218: "The unity within her fold is the feature on which the Roman Church most insistently prides herself, in order thereby to reproach the Protestant congregation as being false, at the same time proclaiming that she

is the only true Church. There are no words that rise more frequently to the lips of Romanists than the famous sentence of the great Bossuet who, in speaking of Protestantism, said: 'You change, therefore you are not the true, because a truth is one and immutable.' How self-complacently Romanism looks upon its pretended unity, while eyeing askance what it terms the variations and sub-divisions in the Protestant Church. The Romanist speaks here as if his victory were entirely and completely assured. There is no Roman theologian who does not point to this unity as the touch-stone whereby to distinguish the false from the true. The Romanists are so completely fascinated by the splendors of their pretended unity that they believe themselves to be a kind of angelic choir which has always sung the same praises of the Almighty from Adam to the patriarchs, from the patriarchs to Moses, from Moses to the synagogue, from the synagogue to Christ, from Christ to the feudal castle, and from the feudal castle to Pious X."

How can we convince them that they misunderstand our accidental differences, which are more apparent than real? First of all, by being careful never to emphasize our peculiar denomination. To preach either Presbyterianism, Methodism, Baptism or the Episcopacy more than Christianity, is to give them the best proof that neither Presbyterianism, Methodism or the Episcopacy can be the true Christian Church. The more I know my own denomination and other Protestant creeds and denominations, the more thoroughly convinced I am that all the Protestants constitute substantially one great body, one kingdom, one evangelical church, and that we are not only one in a real living and fundamental union, but also that our union is closer, fuller and more efficient than that within the Roman Catholic Church between her different religious orders and doctrinal systems. And I do not mean at all that we ought to suppress our denominational names. Such attempts, though doubtless inspired by good motives, appear as yet impractical and perhaps unwise. By such attempts we give to the Catholics the impression that our doctrinal differences are greater and more important than they really are. More than doctrinal union we need concerted action on certain questions of policy. In order to adopt a universal creed, we do not need to appear as one church. We had that long ago. Are we not united in proclaiming the divinity and leadership of Christ, and the Bible as the sufficient rule of faith and conduct? Are we not united in believing that Christ is our own personal Saviour without any addition of human mediators, and that our justification is obtained through His blood and by faith in Him? Could we devise a more vital, substantial or evangelical union? Does the gospel demand

more for our salvation? When I meet a Protestant who maintains such a profession of faith, no matter by what name he may be called, no matter by what means he administers or receives the Christian sacraments, no matter by what kind of officers he rules or is ruled,—I call him my brother and a true member of the visible Church of Christ. Does an army cease to be one, because there are infantry, artillery and cavalry in it? When facing a common foe, let us forget our own denominations and yet within the ranks let each retain the name and creed and church government which he considers the most evangelical.

Do the Dominican, Franciscan, Jesuit and the members of the more than two hundred different religious orders, consider it any great difficulty to believe that the Roman Catholic Church is one? I have indicated what I consider the best way to meet the Roman Catholic prejudice about our divisions. The Roman Catholic mind will not object to the different branches and names, if we succeed in proving that such branches are but parts of one tree and such names but mere indications of the same authorship. They are accustomed to this, and since we are dealing with Catholics who ought to know their own philosophy, theology, canonical law and exegesis, we may ask them: Is it any difficulty for you to believe that the Roman Catholic Church is only one church, to know that she has not only different religious orders, such as the Jesuits, Franciscans, etc., but also different doctrinal systems in philosophy, theology, canonical law, exegesis and ethics? Have you not within your church the Thomistic and Scotistic Systems? The Pelagian and the Semi-Pelagian and Arminian? Do they not differ greatly in their doctrines concerning creation, original sin, grace, atonement, the Holy Trinity, predestination, etc., etc.? Have you not in Ethics even conflicting systems—namely, Absolute Tutorism, Moderate Tutorism, Probabilism, Equiprobabilism, Simple Probabilism, Moderate Probabilism, Laxism?

I consider this point of the greatest importance, and therefore in my book I put special stress and the greatest care in exhibiting many instances according to which the Roman Catholic Church has less doctrinal unity than we have today.

A priest, friar or nun is more prone than a layman to believe that Protestantism with respect to its principles of justification is an unholy and even immoral system. Precisely because they have done so much to obtain their justification through human works, because they have endured so many painful penances and so many distressing privations, because they have struggled so vainly to be free from sin, its ugly guilt and its terrible penalties, they cannot but imagine that, because Protestants do not use such means, they must not

only be great sinners but must indulge willingly in all kinds of evil thoughts, feelings and doings. Several years ago, when I was striving uselessly with all the strength of my body and soul to acquire holiness, had I chanced to meet anyone who would have said to me that a living faith could accomplish more easily and successfully what I was failing to attain after so many bitter and painful sacrifices, I would not only have denounced him as a dangerous impostor, but I would have liked to burn him at the stake as the most wilful religious anarchist. To convince a priest, friar or nun, of the efficiency of our system, putting them in the true way of their sanctification, is the greatest difficulty and a difficulty which may be met more by facts and living the gospel in their presence than by argument. We must be careful to remember that their mistakes and errors in regard to this very point are not in their aims and purposes, since they aim and purpose precisely as we do, but in the means they use for the attainment of their aims and purposes. They have as high, pure and sound a conception of holiness as ours. They have as deep a horror of sin as we have. They believe in a standard of surrender and consecration to God so high, pure and holy, that perhaps we have no higher, purer or holier than theirs. Their tremendous mistake, their dangerous error, lies in exalting and magnifying almost exclusively the importance, value and efficiency of human works as the ground of justification. The more I enjoy the blessedness of the gospel and its power over sin and its efficiency in regard to justification, the more I am convinced that between the Evangelical Protestantism of today and the Roman Catholic Church there exist the same likeness and difference as between Christianity and Judaism. The Roman Catholic Church is to the gospel today what the Jewish Synagogue was to Christ in His day, and we must reason with them as Christ did, gently, quickly and kindly, because many of the Roman Catholic priests and friars of today are more honest and worthy than the old scribes and Pharisees, though the Roman system is as bad, and perhaps worse, than the rabbinical system. I do not mean that priests, friars and nuns live a clean, honest life, because that is not the case, but their failures are due not to any fault in their aims but to the errors of the system. We must explain to them fully the Bible teaching about sin and holiness, and particularly how much we, as Protestants, make of good works not as a ground of justification and a way of salvation, but as a visible expression of both. We know that leaves, flowers and fruits show that the tree is living, but they are not the cause of its life; on the contrary, its life is the cause of the leaves, flowers and fruits. And after all, and above all, we must live the gospel in their presence.

Another very great difficulty in reaching and converting Roman Catholics is due to their conception of worship. They believe that without a priesthood and a constant bloody sacrifice there is neither religion nor worship. They do not believe that to adore God in spirit and in truth, without offering anew the sacrifice of the Cross, is anything but a waste of time or, at least, unworthy of God the Father. The holy mass said daily by the priest is the only worship acceptable before God and profitable to mankind, and such worship is both acceptable and profitable because Christ Himself is offered anew on the altar, as the true and real was offered on the Cross of Calvary. It is the living body of Christ, with His living real flesh, that is offered every day by thousands of priests, according to the Roman Catholic faith. A Catholic is so accustomed to lay upon the priest the duty of worshipping God, and he is so thoroughly convinced that he can do nothing by himself in the way of worship, except through the priesthood and the mass, that all other forms of worship mean nothing to him. To the Catholic, an important part of worship, in addition to the person of the priest, is the place and the ceremonies. The temple with its flowers, candles and incense, the act with its regulated lines of kneeling, standing, sitting, kneeling again, and making now and then the sign of the Cross—all these things are so closely mingled with his idea of worship that he does not believe he is worshipping at all when he does not practice such ceremonies. He feels a certain coldness and needs help when he enters a Protestant church, and he needs long and patient training on this point. We must conduct him to the gospel, especially to the Epistle to the Hebrews. We must explain time and again how the sacrifice of Christ was made once and forever, and always try to convince him that we believe in the eternal priesthood of Christ, and that the merit of His sacrifice is even now pleading for us and being applied to us to perfect our salvation.

There are yet some other and less important difficulties, but I must end this lecture by emphasizing what I consider the two best means to convert Roman Catholics, namely, the study of the Bible and the prayer of intercession. The very moment we convince a Roman Catholic that he should read the Bible and that he should try to find its meaning and interpretation by himself under the guidance of the Holy Spirit, we may expect his prompt conversion. But there is no other matter in which Catholics are more in need of help and guidance than in how to use the Bible wisely. To place in their hands the Protestant Bible without some instruction as to how to use it will scarcely accomplish any good. Many times it will result in complete failure, and in not a few instances it will simply increase their prejudice against Protestantism. And I shall

give briefly the reasons why I say this. First, Catholics are thoroughly convinced that, although the Bible is the inspired Word of God, it yet contains only a part of the doctrines and practices of the Christian Church. They believe that the living Church was received from Christ and the apostles and has transmitted by tradition many doctrines and practices that are not written down in the Word. Second, they believe that, although the Bible undoubtedly reveals the will of God, yet no one but the Church is able to grasp the real meaning of that revelation. Third, they believe that our Bible is maliciously incomplete, since we exclude the several books known to us as "The Apochrypha" which they consider divinely inspired and in which they believe can be found evidence against Protestantism. Fourth, Catholics are taught that even in the books admitted in both Bibles we have maliciously mistranslated some passages to uphold Protestantism.

How can we dispel those prejudices? To me it seems that this cannot better be done than by publishing a high-toned monthly or semi-monthly review. I consider the publication of such a review the most pressing need and at the same time the greatest help both to the evangelical minister and to the faithful at large. In Spanish-speaking countries the Roman Catholic Church succeeds so easily in blinding her followers in regard to Protestantism, because she says that our religion has neither ancient nor primitive historical foundation back of it nor convincing reasons supporting it. A high-toned review can dispel such a prejudice better than anything else. Such a review ought to avoid very carefully any denominational issue and to be supported and subscribed to by all Protestant Mission Boards and missionaries. It should contain four different sections: First and main section, Primitive Christianity, in which it should be shown by the writings of the Apostolic and Sub-Apostolic Fathers, by the apocryphal writings of the first century, etc., that the doctrines and practices of modern Protestantism accord with those of primitive Christianity. Such information will prove more important in convincing Roman Catholics than the placing of the Bible in their hands at once. Second, the history of the canon and all questions connected with either the apocryphal books or the fixing of the true translation of the passages in the interpretation of which Protestants differ from Catholics. Third, a fair account of the main works which are being done everywhere by both churches. Fourth, how Protestantism can supply the needs of the present advancing civilization, while Romanism is in absolute conflict with it.

I repeat that such a review seems to me even more important at the beginning in reaching Catholics than schools, preaching, distributing Bibles, etc.

And, finally, I earnestly recommend prayer. We are but mere instruments of the grace of God. To believe that either reasons or facts will convert anyone is to ignore the plainest Gospel truth which teaches that conversion comes from above. I was converted in answer to prayers. I have seen wonderful conversions in answer to prayers, and I have hope of doing my work successfully among Catholics because I have unwavering confidence in prayer. Let us pray for their conversion, believing that God will grant us power from above to reach them and to make them ready to hear and obey His call.

The committee appointed to prepare a statement brought in a report which after the discussion which followed, was adopted in this form:

STATEMENT ADOPTED BY THE CONFERENCE ON LATIN-AMERICA

This Conference, called to consider the needs of Latin-America, desires to record its conviction that the Mission Boards of North America and especially of the United States should as speedily as possible give more earnest and generous assistance to the people of many lands included within Latin-America in their work of intellectual, moral and spiritual development. By Latin-America we mean Mexico, the countries of South America and Central America, Cuba, Porto Rico and the Philippine Islands. All of these, we may note in passing, are under Republican form of government.

While these lands contain a great variety of moral and spiritual need, we frankly recognize that, as a whole, Latin-America presents a situation different in many respects from that presented by the non-Christian peoples of Asia and Africa. There we find ethnic faiths entrenched behind the sanctions of many centuries of national thought and practice. To lead these Asiatic and African peoples into the liberty and fellowship of our common Lord and Master is the aim of all Christian effort. In Latin-America we find no great non-Christian religious system. In all these lands we find the representatives of the Roman communion. In all of them that communion has been the dominant religious influence for centuries.

But we also find—for reasons into which we need not enter here—that the vast majority of the people of Latin-America, especially the men, claim no vital relation, and acknowledge no allegiance to, the Roman communion. Religious indifference, agnosticism and infidelity, especially in the more enlightened Latin-American countries, have laid a strong hand upon most of the seventy-one millions of people who dwell in these lands. Moreover, there are several millions of unevangelized Indians and other native peoples. They are surely pagan as any tribes in the heart of Africa. Their need of the Gospel is the same.

We acknowledge gladly that the Roman communion has done useful work among these varied peoples. We would do nothing to detach sincere Christians from their allegiance. There are patent facts, however, which call loudly upon the Christian communions of this land to more worthy effort to aid the people of Latin-America to meet their spiritual, moral and intellectual needs.

1. Millions of people in Latin-America are without the Gospel today, either because they have never heard it or because they have rejected it in the form in which it has been offered to them.

2. The percentage of illiteracy in Latin-America is from 50 per cent to 85 per cent.

3. The percentage of illegitimacy is appallingly high, ranging from 20 per cent to 68 per cent.

4. Agnosticism, if not infidelity, almost universally prevails in all the Universities of Latin-America.

In undertaking a more vigorous and adequate work in Latin-America, we are sure that the Mission Boards will continue to display that irenic spirit which on the whole has characterized their efforts in the past. To construct, not to destroy, to proclaim positive truth, not to denounce the message of others, to try to find what is best in the work of others and bring that best to completeness—let these continue to be the principles governing all methods.

In considering specific methods of work we urge:

1. That continued emphasis be laid upon the proclamation of the Christian message through the preaching of the positive Gospel of God's love for all men, and the personal relation of all men to Him through our Lord Jesus Christ, expressing itself in righteousness of life. This is of the first importance. In order that this may be adequately done, we call attention to the necessity for developing a ministry native to the several Latin-American lands—not only well instructed in the truth of the Gospel but imbued with the spirit of charity for the work of others.

2. That special attention be given to the possibilities of evangelistic work by women, both Saxon and Latin, for their Latin sisters who have never had the privilege of education.

3. That the distribution of the Scriptures in the vernacular be continued and extended. We commend heartily the work of the American Bible Society and the British and Foreign Bible Society. We ask for both these agencies larger support in the important work they are doing for Latin-America.

4. That the distribution of the Scriptures should be accompanied by the explanation and interpretation of the Scriptures in a truly catholic spirit.

5. That every effort should be made to supply the present urgent need for Christian literature—theological and general—in the vernacular, and that more care should be taken that such translations should represent the highest available scholarship.

6. That consideration should be given to the importance of establishing a carefully planned system of Christian schools—of primary, grammar and high school grades. Without these, the children of today will inevitably inherit the indifference, agnosticism and infidelity of the adults of today.

7. That consideration be given to the possibility of establishing a lectureship similar to the Caroline Haskell Lectureship for India, through which the religious convictions which lie at the foundations of our national life may be made known and interpreted to the Universities and educated people of Latin-America.

In whatever work is undertaken by the Christian people of this land to discharge more adequately their responsibility for their brothers in the Latin-American world, we urge that, wherever possible, the largest practicable measure of cooperation be employed. May we not endeavor to avoid the mistake of perpetuating among Latin peoples—familiar with the outward and visible unity of the Roman communion—the inherited divisions of the past with their resulting weakness? As we endeavor to enthrone our Lord as the Eternal Saviour and King of Latin-America as of all other lands, let us be constrained by the power and pathos of His prayer "that they all may be one that the world may believe."

EUGENE R. HENDRIX,
JOHN W. WOOD,
JAMES B. RODGERS,
W. F. OLDHAM.

Discussion

DR. KYLE: I think a word of warning should be given in this Conference. Some very blunt things have been said about the moral and social conditions in Latin-America, but perhaps some of you will remember the saying of a statesman, that every social question was at the bottom a moral question; and every moral question, at bottom a religious question.

Now, two of the items referred to the large percentage of illiteracy and illegitimate births. I doubt the wisdom of presenting these questions to the home churches. In the twenty-five years I was in Brazil, I was in close touch with the Brazilian churches; and the Brazilian people there are very hospitable, but exceedingly sensitive; and, as it has been said today, we are not in a position where we can throw many stones. They read in the papers about our white-slave traffic; about

our lynchings; about the crime and corruption in this country; and they say we haven't much right to talk. And we haven't, have we? To be sure, we have a larger percentage of people who can read and write. "But," they will answer you, "conditions are different out here; our population is so sparsely settled, it is almost impossible to give schools to a large part of our population; the conditions are such that we cannot be expected to have such a large percentage of people who can read and write." So that, when we know these things are going on out there, let us remember, dear friends, that everything going on here, with these papers published, will be sent out to South America. They will be put in the hands of priests, who will use them against the Protestant work—to turn the people against Americans; and tell them that the Americans look down upon them as ignorant and immoral. It is not true: we do not look down on them; we love them; and we recognize that their social question is a moral question, and their moral question a religious question. Let us make, then, a religious issue of this work. The Reformation was a religious issue; and South America needs a religious revival. Let us carry them the Gospel of Jesus Christ, and press it home on hearts and consciences until it takes hold on their lives and controls them.

I believe our whole emphasis should be put on evangelization in Latin-America. They need the Gospel; and you can reach the people. There is no trouble to get a Christian to come to hear you preach. We need not attack the Roman Catholic Church; and it is only under the strongest provocation that anything is said against the Roman Catholic Church in South America. There are controversies with priests—newspaper controversies; I had one myself; but only because there was nothing else to be done in order to maintain my self-respect. But I did not want it. However, I counted thousands of converts that I would not have obtained in any other way. I did not do it to down the priests, but to tell the plain Gospel to the people; and the results justified my course; it spread the Gospel throughout the whole country. In a year or two a great revival came, and there are great parts of that country today which are Protestant because the people saw where the Romanist was wrong and the Protestant right; and people became religious.

Let us be courageous enough to say that our problem in South America is a religious one, obeying the injunction to "go into all the world and preach the Gospel." Let us not say, "because Latin-America is ignorant and immoral," but "because they have souls to save and they cannot be saved except through the Gospel of our Lord and Saviour, Jesus Christ."

MR. CUTTING: Mr. Chairman, it seems to me that unusual

importance is attached to this pronouncement, or the pronouncement made at this time because it is coincident with a pronouncement made by the President of the United States. There is a political and a religious advantage, if you please, to be gained by the reiterating of these pronouncements. And mention may be made of the pronouncements which the President of the United States has made; and there is still opportunity for still further emphasis with regard to the interest which we of the States have in the increase of interest in the educational development of Latin-America.

BISHOP HENDRIX: I am sure there is willingness on the part of the committee to embody the sentiment of the Conference. We are your servants for Christ's sake. We believe if there was occasion for this Conference at all, it was for the necessity of acquainting people at home with conditions in Latin-America. We confess we had that more in mind than the audience out in South America. The omission of all question of Latin-America from the Edinburgh Conference, seemed to make it a necessity to have this Conference.

We are watchful, at the same time, for the judgment of the general body, and recognize that these people of Latin-America are a very sensitive people. Now, the question of illiteracy: They have proclaimed that only 15 per cent of the people in Mexico can read or write. Would it be impertinent to say that? We don't want to draw the teeth altogether of this paper, do we? We want something to bite with. We want to get a grip on the American people. We don't want to march up the hill, and then march down again.

That is a very delicate question about the illegitimacy. We might suppress that, although we have been, gentlemen, very moderate in our expressions in regard to illegitimacy and similar evidences of corruption in South America. Dr. Speer has said that after riding half a day with priests he ventured to ask the priests how large a proportion of the priests are immoral, and the priest said, "I know eighteen, and I know only one who is a moral man." We might give a very dark shading to the picture. Dr. Speer and I spoke on this question in Rochester a few years ago, and the statements were challenged from South America itself. I wrote to get the necessary corroboration of the statements made. We have been, I think, extremely moderate during this Conference in any statement that might be made bearing upon the impurity of those lands. Now, the committee, I am sure, would be very willing to withdraw anything that in the judgment of this Conference is a little too strong. The procedure of the committee, I will state frankly: We met and stated freely what we thought should be embodied in this report. Then we asked a man wise and practiced in the use of speech, what should

be embodied in the report. If you, however, think it has been overdone, we should be very glad, I am sure, to strike out anything you wish stricken out. If it is your judgment, expressed in any proper way, that this question in regard to the illegitimacy should be withdrawn, we will do so; but really this is very moderate.

MRS. BAUMAN: I recognize fully the sensitiveness of our native co-workers, but I think Dr. Kyle will agree with me that they are fair-minded enough to admit these facts themselves. Of course, the non-Christian natives may take exception, but the fair-minded workers, I venture to say, would not take exception to these statements.

MR. SYLVESTER JONES: It seems to me that this is a very conservative statement of the conditions, and I can hardly see how the people could take exception to it; that is, the fair-minded people; and if the others did take exception to it, it would not in any way prejudice our work; in fact, it would give it a certain prestige which it would fail to have otherwise.

In my work, that is, in the beginning of my work, I found it difficult to show the people exactly why we were there. It seemed to them—I mean the average man there—while he welcomed us, that we were preaching the same Gospel he was familiar with; that is, in its exterior forms. We had to get down to “brass tacks”; we had to get down to the facts in the case. We could not preach there a religion divorced from the life of the people, and succeed, any more than the Roman Catholics could in preaching a religion divorced from the moral life of the people. Contrary to its being inimical to the work of the missionaries on the field, it would give their work an added force; and the people would know that the Christian Protestants in America are taking a stand on these fundamental problems of Latin America.

MISS FLORENCE SMITH: I should like to uphold the report, speaking from the standpoint of the work in Chile, though I am sorry to take issue with Dr. Kyle. A book recently published in Chile gives more appalling facts than have been stated here. This book was spread broadcast, and I quoted from it this morning. It was printed by a Bolivian, and gives some awful facts; and it seems to me that we need not fear the publication of the committee's report on the facts in South America. We all deplore those facts. What I would be loath to see published in the report of this committee is any reflection whatever on our national pastors. I was glad Dr. Barnes, in closing his address, stated that the introduction of the Gospel was a remedy for doublemindedness; and I, in thinking over the Spanish-American and Chilean national pastors whom I know, would say that I would trust the word of any

one of them just as fully as I would trust my own word; and I should be very sorry to see any reflection put upon them.

But these other facts—it is true that the Roman Catholic Church will use them against us. They will also use anything and everything against us. They sent, for publication in Valparaiso, an article directed against our work, in which they said we made use of an “instrumento infernal,” which was a “baby organ.” A government inspector who expected to see a dynamite bomb, threw back his head and laughed, when I played a hymn on my baby organ.

THE REV. ARTHUR J. BROWN, D.D.: My difficulty is not so much with the statements made as with the statements left out. Perhaps if a little more of a balance—some other considerations were worked in, the effect would be a little different.

A thing I would like to see would be, such a re-casting of the fact as to throw into boldest relief our work; and this would not be a polemic against the Roman Catholic Church, but it would be a presentation of the need of the people who have not the Gospel. It is not because they are sinners. We are all sinners. It is not just because of immorality; there is just as bad morality here in New York City as anywhere in South America; but because they haven't the Gospel.

We have entire confidence in this committee: would it not be well to give the committee power to make such changes as are suggested in the light of this discussion? In all our dealings with the peoples of South America we ought to remember that if we are any better than they are, it is because Jesus Christ has come into our lives. We should avoid any pharisaism. If they are any worse than we are, it is because they have not had the Gospel of Jesus Christ. Our great justification for going there is to give them Jesus Christ. If there is any great effort to stamp the social evil out of New York it is because there are people who have the Gospel of Jesus Christ and the wish to stamp it out.

DR. BARNES: I wish this meeting, this Conference could suggest to the Boards doing work in Latin-America that they endeavor to standardize certain phases of activity. For instance, the salaries of missionaries. Now, bad as it is, it is a fact that missionaries going from one denomination, change from time to time, apparently because they can get a higher salary.

Then, this whole matter of cooperation: Can we ask Boards doing work in Latin-America to seek to harmonize their efforts and work together for the common object?

MISS GAGE: Would it not be possible to adopt a minute in regard to the sense of the meeting on this subject? I do feel that we have been talking about possibilities for two days, and

we are going away without even a committee left to consider the possibility of doing better work.

DR. BARNES: Those are my sentiments. I move that Mr. Robert Speer be requested to associate, with himself, two brethren of two other denominations, to deal with this whole subject of the work in Latin America and especially with the question of cooperation, and to make any presentation they may deem desirable to the Boards.

This motion was adopted and the Conference adjourned.

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